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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXIX

JACKSON, MISSISSIPPI, MARCH 1, 1917

NEW SERIES, VOL. XIX, NO. 9

The Foreign Mission Board, of Richmond, reports an annuity gift of \$4,000 from a Mississippi Baptist and a similar gift from a Presbyterian in South Carolina.

Dr. A. J. Holt says that he once had his valise stolen at a hotel. A month later it was returned with the Bible on top and a leaf turned down at the ten commandments. Carry a Bible in your grip.

It was quite a pleasure to shake hands with Drs. Gray and Laws, of the Standard and the Watchman-Examiner, on their recent visit to Jackson. We regret that they were so soon gone on their trip of inspection of the Home Mission Societies Colleges in the South.

South Carolina passed the bone-dry law last week. Well, there's no objection to putting two locks on the door. And Delaware passed a law forbidding the shipping of liquor from a wet county into a dry county. There used to be a song with the chorus, "Bless the Lord, we're happy on the way!"

Judge W. H. Hardy passed away at Gulfport last week. He was at one time president of the Mississippi Baptist Convention and led the unsuccessful effort twenty-five years ago to remove Mississippi College from Clinton to Meridian. He was prominent in the rapid development of the southeastern section of the State.

Many will hear with sorrow that Rev. E. E. Thornton, of Houston, suddenly passed away on the 22nd. He had held prominent pastorates in the State, such as Kosciusko, Greenwood, Lexington and Houston. In recent years he had taken great interest in developing progressive farming, and was one on the leading spirits in his county, being himself a successful farmer.

A letter from Brother O. D. Bowen in this issue brings the news of the home-going of Rev. J. L. Finley. He was a useful minister of Jesus Christ, and finished his work for the Master here. We shall miss him till the meeting on the other side. He was a Confederate soldier, giving his arm to the cause. On his return home he practiced law for a while and then answered God's call to preach until he answered the summons to come up higher.

There is as much common sense and Bible truth packed into the three sermons of Brother L. E. Hall, "The Signs of the Times," as can be found in the same space anywhere. It is also embossed with genuine humor throughout, but humor that does not mar its serious purpose. The first sermon condemns laziness, debt and extravagance; the second condemns the sins of society, and the third exalts the church. It will be a healthy tonic in any life and home where it is read.

Dr. R. A. Venable tells his experience in being called to preside over a conference in a Negro church which had proven too stormy for the pastor, who was indeed the occasion of the storm. When he assumed the gavel, Dr. Venable assumed his most serious mien and, having quieted the disturbance, remarked that this was one time that he wished himself a Negro just for an hour. He was interrupted by a portly old woman on the front bench, who said, "No, no, honey; you'd git mighty tired uv it in fifteen minutes!"

Dost thou wish to be made whole? Not everybody does who is afflicted. To some people their calamities are their capital. They would be deprived of a source of easy income if they were made whole. A lame man would have to stop begging, and the blind man would have to go to work. A popular magazine recently had an interesting picture illustrative of this. Two boys were sitting at a desk in school in writing period. One was bent over with ink and paper at the disagreeable task. The other had his right arm in a sling and was enjoying himself swinging his foot idly in the air, and winking slyly. His misfortune was the happiest asset. Yes, there are people who are lost in sin, victims of sin, who do not wish to be saved. Any man can be saved who wishes to. Every man will be saved who is willing to give up sin for Christ's sake. The problem is to bring men to where they want to be saved. Let us work at that.

We doubt if any of the Bible institutes being conducted under the auspices of the Convention Board has been or will be as well attended or do as much good as the one held at Jackson College for the benefit of and in co-operation with the colored preachers. They came from almost every part of the State to the number of about seventy men, and a dozen or more women, from the president of their convention to the young men just beginning. Inspirational addresses and conferences were made and participated in by the colored brethren themselves, and classes were conducted by Dr. R. A. Venable in the Bible and by Brother Chisholm and Byrd in the Sunday School Manual. Miss Lackey also spoke to the women about their work, and addresses and sermons were given by Drs. Lawrence, Borum, King, Wall, Lipsey and others. We have never seen more appreciative listeners and evidence of more good.

On Friday of last week Jackson enjoyed a visit of a number of prominent Northern Baptists who came to attend the trustees' meeting and visit Jackson College for Negroes. Among them were Dr. Curtis Lee Laws, editor of the Watchman-Examiner; Dr. Gray, editor of the Standard, of Chicago; Dr. Gross, editor of the Mission Journal of Northern Baptists; Dr. White, one of the Home mission secretaries; Dr. Brink, education secretary of the Home Mission Society, and Mr. Garrity, president of the society. Several of them made talks before the students of Jackson College and the preachers attending the Bible Institute. But the principal address was by the inimitable W. D. Powell, of Kentucky, who announced that he was born a few miles above Jackson, in Madison county. His speech was greatly enjoyed by both white and colored hearers.

Too many people are like the lame man at the pool of Bethesda—they have their own notions about the way they are going to be saved, and think it all has to come according to their program, and it will not come that way but in God's own way. His plan was to be the first in the water when it was disturbed. Jesus drew his attention to the person and word and authority of Christ. We want somebody else' experience, or God to work according to our will. But He works all things after the counsel of His own will. Take what He gives and take it in His way.

Union University (Baptist) at Jackson, Tenn., now has eighty ministerial students.

Rev. R. L. Bunyard has been called to Hollandale and Benoit. This brings a good field and a good man together.

It is said that of the 6,000 students attending colleges in South Carolina, nearly 4,000 are matriculated in Christian schools.

The meeting at Clinton resulted in six additions by baptism and several others by letter. There were eight professions of faith besides these, some of whom will probably join.

The efforts to enforce the law in New Orleans against the opening of saloons is said to have produced serious trouble in one or two localities. The saloon is essentially a lawless institution.

It was good to see Secretary W. D. Powell looking as if nothing of sickness had ever befallen him. Though having passed recently through a severe operation, he is as vigorous as ever.

Pastor R. A. Kimbrough led last week a B. Y. P. U. training school for Vicksburg and vicinity. Arthur Flake and W. E. Holcomb conducted the classes and made inspirational and instructive addresses.

On a recent trip through the South, the editors of the Watchman and Examiner and of the Standard were traveling in company with the president of a paper manufacturing concern. Wonder if this was a case of the lion and the lamb lying down together!

God is still in His heavens and sin provokes His wrath. A rehearsal recently was held in Jackson on Sunday by a moving picture company producing "The Crisis." The next morning all their outfit was destroyed by fire. On a recent Sunday morning a man who had lived without God but who had become serious by the loss of his baby, was returning from church, where he was deeply impressed. He was assailed with ridicule by a man who was himself godless. That afternoon the latter was taken suddenly ill and was carried home by friends. Till now he is lingering helplessly in the hands of the doctors. No; we don't have prophets nowadays, but maybe we don't need them to interpret events in the light of the Scriptures.

A brother asks, "Is it Scriptural to require a vote in receiving members into the church?" The Bible teaches that membership in a church is dependent on the will of the members, under the direction of the will of God. Jesus said in cases requiring discipline and dismissal, "Tell it to the church, \* \* \* and let him be unto you as a heathen and a publican." Paul directs in the case of a young man at Corinth guilty of gross sin, that "ye being gathered together \* \* deliver such a one unto Satan." Later he writes about the same young man who had repented "sufficient to such a one is this punishment which was inflicted by the many (the majority)." If the dismissal of members was by action of the church, surely the question of their fitness for membership in the beginning must be determined in the same way, and the easiest and surest way to know the will of the church is by vote.



## LAYMEN'S CONVENTION.

Most conventions and association meetings are made up of at least as many ministers as laymen.

At the Laymen's Convention at Shreveport, March 6, 7 and 8, this disparity should not be found.

In the average church there are about fifty laymen to one preacher. It is time to revolutionize the methods of representation at conferences where plans and policies are found.

It is plainly up to the laymen to get busy. There is a multitude of things in the kingdom's business that they can do and do far better than any one else. That they are volunteers and unpaid workers is one of their chief assets.

The laymen can reach thousands of men that the ministers can never get to.

You are a layman. You are ready and willing to work. But what are you doing? Maybe you don't know what to do or just where to start.

Your pastor will want you there. He knows that you will return inspired, enthused and prepared for that job he has for you.

The day is, that many of the biggest business men of the country are thinking of kingdom affairs, and they will be at this convention, telling of their experiences.

It will be a wonderful meeting. Don't miss it.

Go to Shreveport, March 6, 7 and 8.

G. R. JORDAN.

## "GOOD SAMARITAN" HOSPITAL.

I am just back from a short stay at the "Good Samaritan" Hospital in Memphis, where I took wife for treatment. I want to say this: It is an institution of which our Baptist people should be proud, and which we should appreciate. The crowded condition was quite noticeable. It was a matter of constant concern how to find rooms for patients. As soon as a patient went out, another was there to take his place. The employees all seemed busy every minute, and were kind and attentive to every one.

Those in charge have wrought well and built up a wonderful institution. There is great need of more building and equipment.

Baptists, Presbyterians, Methodists, Romanists and those of no religion were there.

The change of name seems not to have made much of an impression there. I asked the street car conductor the first day I was in Memphis to put me off at the "Good Samaritan" Hospital. "There is no such hospital," he assured me. When I told him it was the Baptist hospital, he knew what I meant.

The telephones were busy answering, "This is the Baptist hospital."

I wish I might see these things happen:

1. Our great Baptist brotherhood in the three states put their money into their institution and make it worthy of the Baptist name.

2. Our good brethren who saw fit to eliminate the "Baptist" part of the name, restore it. A leading Presbyterian lawyer

said to me a few days ago, "I regret that our Baptist brethren did not stand by their name, but made an appeal to popularity at the expense of the Baptist cause. People who are right thinking folks, admire those who come out in the open and stand for something."

3. Adequate buildings and equipment to meet the growing demands. The other wing to the building ought to be built, and used for the glory of God. It is pitiful to hear a person who claims to be a Baptist speak of "glorification of Baptists," in this connection.

4. A missionary or perhaps a number of trained Christian workers who, in addition to healing the body, seek to carry God's message as understood by Baptists to the afflicted.

The so-called "Sisters of Charity" in Romish hospitals, are in fact "Sisters of Romanism," and are the ones who win people to their religion.

It is the policy of Rome to hide their identity by such names as "Good Shepherd," "Sisters of Charity," "Good Samaritan," "Sacred Heart," "Little Sisters of the Poor," etc. Many are won to Rome that way. But if I am correct in my way of thinking, Baptists do not fight under cover, but with an open Bible, an open purpose to make disciples and baptize them, do it as Baptists and glorify God in our name.

F. C. FLOWERS.

Baldwyn, Miss.

## MISSISSIPPI WOMAN'S COLLEGE.

So many things have pressed upon me since Christmas that I have not written a single time to The Baptist Record. A lady told me a short while ago that her mother had stopped her subscription to The Baptist Record because there were no letters in it now from the Woman's College. I am going to inform this good sister that she may subscribe again now in perfect confidence that she may very often receive news from the paper of her beloved school.

Nearly all of our girls returned after Christmas. It is rather curious that we should get in just as many students as we lost. One of our girls was married, and several others had to stop on account of financial reasons, and so our attendance keeps right up to our capacity, as if for any reason a student has to leave another one comes to take her place.

We greatly enjoyed the Pastors' Conference, which was much better attended than the one of last year. The Woman's College also had the great pleasure of having the editor of The Baptist Record as its guest during the conference. Hattiesburg has just entertained the first congressional district teachers' association, to be held in the State. A session was held at the high school, one at the Normal College, and one at the Woman's College. Professor J. C. Fant delivered a very helpful address at the session at the Woman's College. Over 200 teachers were in attendance.

We have been glad to have Brother Quisenberry with us on several occasions. He delivered to our student body several in-

tensely interesting addresses upon mission affairs in China, and as a result of these addresses one student has declared her intentions of becoming a foreign missionary.

Miss Emile Bargelt, a reader and cartoonist, was the last lyceum attraction at the Woman's College. She delighted a large audience.

The Mississippi College Band has just paid us a highly appreciated visit. They were entertained at the college with various social functions. Although the night was stormy, a large audience greeted them and applauded almost every number to the echo. Mr. McDonald, leader of this band, is due great credit for the very fine exhibition. We congratulate him and we congratulate Mississippi College.

Yours truly,

J. L. JOHNSON.

## THE HEART OF THE GOSPEL OF JOHN—FIVE GREAT WORDS

John T. Christian, A. M., D. D., LL. D.

## LIGHT; OR THE ILLUMINATION OF THE BELIEVER.

Light is that agent by which we see objects distinctly. The light of the sun enables us to discern the form, the distance, the magnitude, and the relation of objects, and prevents the perplexities and dangers which result from a state of darkness. Light in all languages, therefore, is knowledge—for whatever enables us to discern our duty and saves us from ignorance and error is light. "Whatsoever is made manifest is light." The Messiah was predicted as the Light of the world. The meaning is this, that the Logos or Word of God is the instructor, the teacher of mankind. This was done before his advent by the direct agency of reason and understanding, and in the law; after his advent by his personal ministry on earth and by the ministry of the Spirit since his departure.

The gospel of John represents light in several ways.

1. The contrast between light and darkness. "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be manifest, that they are wrought in God" (John 3:18-21). Darkness in John means ignorance, guilt, misery and sin. It refers to a wicked and ignorant people who would not come to Jesus. They were condemned (1) because they loved darkness rather than light; (2) because light reproved their deeds; and (3) because they hated the light. This passage contains an allusion to robbers and cut-throats, who practice their abominations in the night season, for fear of being detected. The sun is a common blessing to the human race—



it shines for all, envies none, and calls all to necessary labor. If one chooses to sleep by day that he may rob by night; he does this at his own peril and has no excuse. His punishment is the necessary consequence of his own unconstrained actions. So will the punishment of ungodly men ever be. There was light—they refused to walk in it. They chose to walk in the darkness—they broke the divine law—refused the mercy offered to them—are arrested by divine justice, condemned and punished. From whence does their condemnation proceed? From themselves.

Take another passage: "And the light shineth in darkness; and the darkness comprehended it not" (1:5). The world was in darkness but the light shined on. The darkness did not hinder the light. Perhaps the margin of the Revised Version has a better rendering: "The darkness overcame it not." The darkness did not eclipse the light, as the moon sometimes eclipses the sun. "The light, though sometimes apparently overcome, was really victorious; it withstood every assault and shone on triumphantly in a darkened world. So far, therefore, from our finding here a 'wail,' as some have thought, there is a note of exultation, a token of that victory which throughout the whole gospel rises to our view through sorrow."

So in the Drama of Creation, from the very beginning light enters into a long struggle with darkness, changing chaos into a perfect world, and the struggle has not ended, nor light finished its work; but the darkness has never overcome it. The keynote thus struck is sounded by poets, by prophets, by apostles, by heroes all down the ages. No reader of the Bible requires to have it proved to him that the triumph of light is the note that breathes most fully and most sweetly in all its varied music (James Sime in the Drama of Creation, Expositor for October and November, 1897).

As sin is represented by darkness so salvation is represented by light.

2. Life and light are always connected in the divine economy. In the creation light and life were not separated. The God who said let there be light also created life. The one cannot exist without the other. There is a beautiful allusion and a deep spiritual meaning in the act of creation. "God who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Carlyle has grandly said, "But it is with man's soul as it was with Nature—the beginning of creation is light. Till the eye have vision, the whole members are in bonds. Divine moment, when over the tempest-tossed soul, as once over the wild weltering chaos, it is spoken, it is miraculous and God announcing; even as, under simpler figures, to the simplest and least. The mad primeval discord is hushed; the rudely-jumbled conflicting elements bind themselves into separate firmaments; deep silent rock foundations are built beneath; and the skyey vault with its everlasting luminaries above instead of dark wasteful chaos, we have a

blooming, fertile, heaven-encompassed world."

So John links these two great words—life and light—into Jesus Christ. Life was that which existed in him, of which he was full. This must be taken in the most comprehensive sense, nothing that is life being excluded—physical, moral, eternal life—all life was contained in the Logos, the Person of Christ, as its principle and source. And the Life which the Logos was the possessor was the Light of men. The exposition thus passes over from the universal to the relation of the Logos to mankind; for, being himself the universal source of life to the world made by him, he could as such least of all remain inactive in respect to men, but must show himself as operating upon them conformably to their rational and moral nature, especially as the light, according to the necessary connection of life and light in opposition to death and darkness. The Life was the Light of men, because in its working upon them it was the necessary determining power of their illumination. The Light therefore stands for the illuminating activity of the Logos. Jesus Christ is the Light of men (Meyer, Gospel of John, 51-52).

#### OUR ORPHANAGE.

We have thought for some time that we would give our Record readers some news from the orphanage, but in the press of duty we have put it off from time to time. We had planned to give a full account of our Thanksgiving cars and let our people know that we greatly appreciate their efforts and sacrifices made on their part in sending donations in the cars. While our cars were not generally as full as they have been in former years yet we feel sure that our people made a greater sacrifice in behalf of our orphan children than they have ever made before. We are still enjoying the bounties that were sent in, and will for several weeks yet.

We have been wonderfully blessed in many respects for the last year. The health of our children has been the best that it has ever been any year since my connection with the orphanage. We have not had a serious case of sickness this year, and only two cases requiring sitting up with. We have not had an epidemic of colds this winter, notwithstanding the much bad weather.

We had the annual meeting of our board of trustees on December 27th. They talked over the work of the orphanage generally and planned lots of work for us to do this year. They ordered that we tear out the old wood shop and laundry, which was becoming more and more dangerous as a fire trap, and rebuild with brick. The foundation is being put in now, and our good Brother Puckett, of Columbus, has agreed to donate most, if not all, the brick.

They ordered also that the necessary fire escapes be provided for each building for the protection of our children. It was also ordered that a complete sewerage system be put in and connection be made with the city sewerage, so you see we have something to do at the orphanage, and we are wondering where the money for these improvements

is to come from. Some of it, however, has been provided from the sale of our Florence farm, which has enabled us to pay our debts and have some money left to put on the much needed improvements, and we are trusting our people who are interested in the welfare of our orphan children to furnish the rest.

We are planning to equip our shop with such machinery and equipments in general as will make it a real manual training school which we are sure we can make helpful in the building up and keeping up of our buildings here and be of splendid practical training to our boys who are inclined to work of that kind.

The selling of our Florence farm, as referred to above, will be news to many of our readers, and will doubtless cause some questioning, so I am giving out this explanation. The reason for selling was that our children were dissatisfied there, feeling all the while that they were away from home. This made it hard on the children and hard on those of us who had the care of them.

With this condition which it seems could not be remedied, the board thought it best to bring all back to the Jackson home and put our strength on our plant here.

We have not suffered financially, in the experiment, but got our money back with a little profit.

We have paid our debts and now we owe nobody anything but to love them, and we are trying to do that worthily.

Our people over the State are remembering us generously; and I trust we shall be able to get through the year and make the improvements ordered by the board without having to borrow money. This we can do if our people will continue to send their monthly and quarterly contributions.

With very best wishes for all, I am,

Truly,  
J. R. CARTER.

#### CAN YOU?

I am engaged in writing a history of prohibition in Mississippi. If any one who reads this has and will send me, a copy or copies of the "Sword and Shield," a prohibition paper once published in Jackson, and edited by the lamented Roderick D. Gambrell, or Bishop C. B. Galloway's "Hand Book of Prohibition," or both, it will be a great favor to me and a valuable service to our State.

T. J. BAILEY.

Jackson, Miss.

#### SPECIAL FARE FOR PONTOTOC SUNDAY SCHOOL AND B. Y. P. U. CONVENTION.

The railroads throughout the State have granted the usual one and one-third fare plus twenty-five cents on the certificate plan, for the Baptist State Sunday School and B. Y. P. U. Convention which meets at Pontotoc, March 13-15. Those who attend will pay full fare going and one-third fare plus twenty-five cents for the return trip. In order to secure this special fare for the return trip it will be necessary to have receipts for all purchases of tickets made on the trip to Pontotoc.

N. R. DRUMMOND, Secretary.



# The Baptist Record

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word, which must accompany the notice.

## EDITORIAL.

### HIP! HIP! HURRAH!

Last week the United States Congress passed the bill which will make all except four or five states in the South "bone dry." Only Florida, Louisiana, Texas, Kentucky, and Missouri, will remain in the bad column, and it is safe to predict that some of them will not remain long on the wet side, for Florida has a prohibition governor and legislature. Texas will renew the fight and the others will fall into line later. While we were discussing in Mississippi whether a special session of the Legislature should be called to exclude absolutely the bringing of liquor into the State, Congress saved us the trouble by doing the work for us. By a vote of 319 to 72, the bill passed and will doubtless be approved by the President, making it illegal to ship liquor into a state having prohibition laws. This does not affect the states having local option, but those having state-wide prohibition. The representatives from Mississippi who voted for the bill were Candler, Collier, Harrison, Quin, Stevens and Venable. Mr. Humphreys voted against it, and Mr. Sisson did not vote.

This means that one-third of the United States is to be absolutely dry territory, and that the approach of the day is hastened when the whole country will be dry by constitutional amendment. It means the saving of millions of dollars every year by people who have wasted their money for injuring themselves and others, which can now be used in paying off mortgages on their homes and building up every legitimate and profitable enterprise. Many states had already passed the bone-dry law and others were preparing to pass it, but it is better to have the Federal government behind the enforcement of the law and it is better prepared to look after it. Now all those who would have been in favor of prohibition if it would really prohibit, may come along and get on the water wagon.

### ALL PRAYER.

Prayer is communion with God. It is the response of the soul to the efforts of God to establish communication with us. It is the

## THE BAPTIST RECORD

echo of the voice of God in the soul. It is the soul's sense of kinship with God, its consciousness of dependence upon Him and obligation to Him. It need not and does not always take the form of supplication or petition. It is not confined to asking for something. We are exhorted to pray with "all prayer," that is, with all kinds of prayer; not to limit ourselves to one particular phase of prayer. To confine ourselves to one kind of prayer is to dry up, and make prayer impossible. Perhaps one reason so many find it difficult to pray is that they have done nothing but ask for something and have used the same prayer until it has become vain repetition.

To be able to pray effectively, it is necessary to develop wider sympathies than our own personal needs, wider than the needs of others. There must be a real sense of God, an interest in Him, a filial love for Him. No one can develop the prayer habit, a genuine ability to pray or power in prayer without the sense of a close personal relation with Him to whom we pray. If we have no love for Him and no concern for His honor we will not continue in prayer. Jesus taught us to pray by saying, "Our Father." The sense of the fatherhood of God is necessary in our dealing with Him. Nobody who does not feel thus toward Him can prevail in prayer; and nobody who does feel thus toward Him can fail in prayer. Only in Christ is this possible, and nobody but a Christian will have longing for fellowship with God or be able to maintain the prayer habit. The one who can really say, "Father" (as in Luke 11:2), or "Our Father" (as in Matt. 6:9), finds the way open to "all prayer." His first impulse and unflinching attitude will be expressed in "Hallowed be Thy name." Without this, prayer becomes a mechanical grind, perfunctory and profitless.

Another thing that is necessary in expanding our efforts to the attainment of "all prayer" is naturalness and honesty in praying. Much of the so-called praying is poorly disguised dishonesty. To be sure, it may not be clearly discerned, nor so intended, but a little thoughtfulness would show it up as insincere. This can be true of praying in public or in private. Whatever is not the genuine expression of our attitude toward God at the moment of praying is not only futile; it is false and tends to drive God further from us, because exceedingly offensive to Him. One of the marvels of grace is God's patience in bearing with us in our efforts to pray, or our pretenses of prayer. But sometimes it is beyond His endurance, and He revolts against it. Thus He said to Israel, "When ye come to appear before me, who hath required this at your hand, to trample my courts? \* \* \* And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear."

It is too common a thing to confess sins for which we have no contrition, to acknowledge transgressions for which we have no sorrow and have no intention of giving up. Much of the thanksgiving is with the lips and perfunctory, accompanied with no deep sense of gratitude and joy. Our pe-

Thursday, March 1, 1917.

titions are too often for things we do not really desire. Our praise is frequently without thoughtful preparation. Prayer to be genuine and sustained, must be both deep and wide. It must include all the elements of prayer, as supplication, thanksgiving, confession, praise, adoration. To do this, we must widen the horizon of our thinking and our sympathies. We must think before we speak and while we speak. And we must be sure that what we say to God is the truth; is true in us now at the time we are speaking. Too much praying is an echo of experiences and conditions that are past, or they are the expression of other people's experiences. We have heard other people pray and we are praying their prayers. Or we have had experiences with God in the past and our prayers are echoes of days now gone, memories of other years. These ought to make us cry out like David, who remembered the joyous days when he went with the multitude to keep holy day. But it is the cry of pain and not a pretense of joy. Prayer is sharing with God what is on our hearts and minds right now. Too much of so-called prayer is canned experience, evaporated fruit, kept over from last summer's dealings with God. To be genuine it must be the present moments conditions opened up to God's inspection for His praise or to secure His help.

### RELIGION IS PRAYER.

Religion is prayer, and prayer is religion. This does not mean that prayer is the only religious duty. It is not; but it is more than a religious duty—it is the essence of religion itself. It is not merely the way in which one "gets religion;" it is not merely the means by which one preserves his religious experience; it is his religious experience. The word "religion" does not occur in the Bible Union version of the New Testament, which has in its stead "a pure religious service," and the word is rather vaguely used in the common speech of today. But it surely means being bound anew to God, the restoration of communion with Him which had been broken off. This sharing of the life of God and His sharing our lives is made possible only through Christ. There is one mediator between God and man—the man Jesus Christ. Only in Christ, that is as we are in Him, is fellowship possible; and if we are in Him the fellowship is sure.

Now if religion is restored fellowship with God it is the equivalent of prayer. Not in the sense of making request, but in the deeper and wider sense of union with God and communion with Him. In the early days the temple was supposed to be the embodiment of all religious exercises. It was here God manifested Himself and here alone broken fellowship with Him was restored. All hearts and eyes turned toward it in worship and supplication. But embodiment as it was of all the people's religious hopes and longings, it was called the "house of prayer." This was its characteristic and designation. When it passed away the things for which it stood remained. Jesus taught that now through Him all men may



have access to God and in every place maintain unbroken fellowship with the Father.

The one lesson from all this is that the strength of one's religion is found and expressed in his praying. Its depth and height and width is the exact measure of his ability to pray and his use of prayer. There is no life apart from God and there is no power with Him or from Him except in proportion to the volume of real prayer. No limits can be set to the power that goes with a life of prayer. Jesus said of a difficult case in which the disciples had failed, "This kind goeth not forth but by prayer." Prayer can do what nothing else can do. He had just said, "All things are possible to him that believeth;" and to the disciples, "Ye could not cast him out because of unbelief." Putting these things together, it is evident that our lack of power and lack of faith is due to the neglect of the prayer life. Prayer here is not a sudden and momentary cry for help, not a single request in an emergency, but the sustained habit of prayer, the constant contact with God which makes His strength ours, His life to flow through us and express itself in us. Why should we waste our lives in the shallows? Why spend our labor in vain? Why go through the fruitless motion of serving Him when strength is stored for us which is made available by prayer. They that wait on the Lord shall renew their strength. Your religion will be just as deep and wide and strong and efficient as your praying is constant and genuine. The power is available for us, not solely for special seasons, not for revival occasions; but as thy days are so shall thy strength be.

#### EDITOR EDGAR E. FOLK.

We were startled Tuesday morning to receive this telegram from the Baptist and Reflector, of Nashville, Tenn.: "Dr. Edgar E. Folk died this morning, five o'clock." We have lost a personal friend, and the Baptists and all the interests of God's kingdom have lost one of their best advocates and strongest factors. He has for more than a quarter of a century been editor of the Baptist and Reflector, and yet how strong and vigorous he looked, how wholesome and alert he was in his attitude toward life and every kingdom enterprise. We have no knowledge of the immediate cause of his death, having no information before this as to his not having been in perfect health. We do not know whether the end came suddenly without warning or whether he had knowledge of its approach. But however it came, we know that in the mind of the Father his work here was done and he was ready for the task awaiting him on the other side.

He was endowed with wisdom in a high degree, knowing how to adapt his work to the people that it might bring them the largest benefit, and to all other departments of the Lord's work, that it might strengthen and help them all. He knew how to get the best service out of others in making the Baptist and Reflector, which resulted in making the organ of the Tennessee Baptists one of the most readable papers in the denomination.

He was a born editor and was a success in the business of furnishing an adequate medium of communication and instrument of enlistment and inspiration.

Personally he was a delightful companion, alive to every world interest, and unselfish and courteous in his concern for the pleasure of his brethren and the welfare of their common work. He had clear convictions courteously expressed. He loved the truth and the brotherhood.

He was reared near Brownsville, Tenn., educated at Wake Forest College, North Carolina, from which State his parents came; graduated at the Southern Baptist Theological Seminary, was pastor at Albany, Ga., and Murfreesboro, Tenn. But his chief work was as editor of the Baptist and Reflector, in which he was for a while associated with Dr. J. R. Graves, until he assumed entire control.

Brother, beloved, we shall miss you from week to week as we look for your message, and from year to year in our denominational gatherings. You bore life's burdens with a smile, but at last they became too heavy even for your strong spirit. We shall look forward to the meeting in the great assembly of the church of the children of God on the other shore.

#### WHY BAPTISTS PRACTICE CLOSE COMMUNION.

A Sermon by T. H. King.  
I Cor. 11:2.

I speak on this theme, because there is demand for it both among Baptists and those who are not Baptists. As this is a divisive matter and a common point of attack, our people certainly ought to be intelligent about it; and, if others have a desire to know why Baptists practice what is usually called close communion, they certainly have a right to know. The reasons usually assigned by those who are not in sympathy with our way of observing the Lord's Supper are so wide of the mark that a clear statement of the facts is necessary from time to time. What Baptist has not been disgusted time and again at hearing such reasons as "selfishness" and "they think they are better than other folks?" I do not claim that Baptists are not selfish, but I do claim that we are not selfish above our neighbors. Our selfishness is humiliating to us and we have no desire whatever to advertise it. Nor have we any superior piety to boast of. There are other considerations.

Understand that I am not to give reasons this morning why Methodists, Presbyterians and others practice what they call "open communion." We are not concerned with that at this time. I am to tell you why we do not do it that way. The reason why this is such a difficult matter for those who are not Baptists to understand is that they look at our practice from their viewpoint, instead of looking at it from ours. To illustrate: In our land of freedom, democracy and independence, I do not see how a liberty-loving people could endure a bishop for a minute. Much depends on the glasses you

look through. If we could get folks to look at this matter of communion through Baptist glasses, the answer would be in large letters.

Let me say, further, that there is no such thing as open communion. The disciples come nearer to that than anybody else. Nobody believes that this ordinance ought to be thrown open to the godly and the ungodly, the pious and the blasphemous alike. Nobody believes that a man who is not a member of a church and who is not acting under the authority and direction of any church should take my place here this morning and administer this ordinance. The demand in this country is not for open communion, but for interdenominational communion. When the matter comes up and somebody makes the proud boast that he is an "open communionist," I usually ask how open is he. I almost invariably get this answer, "I believe all Christians ought to commune together." That answer would eliminate half of the adult population in North Carolina. Then I usually ask who is to be the judge in this matter. "Let them be their own judges. Nobody has a right to question what they say about it." Well, Catholics say they are the only folks that are Christians. Mormons say that they are the only folks that are Christians. Then there are the Unitarians who deny the doctrine of the atonement, the very thing the supper was intended to symbolize. So we come to feel that there ought to be some great principles governing the administration of this ordinance.

Baptists practice "close communion" because—

#### I. There is Responsibility on Us for the Proper Administration of the Ordinance.

"Keep the ordinances as I have delivered them unto you." There are just two ordinances of a New Testament church and there is great responsibility in administering each of them, one as much as the other. Our Lord made His churches the custodians of them. In His mind it was important that they be preserved and administered through the ages as He delivered them to the churches. The inference that, because it is the Lord's Supper, nobody has a right to declare under what conditions it shall be administered, is false. You might as well say that the church is the Lord's church and nobody has any right to say who shall join it; or that baptism is the Lord's baptism and nobody has a right to say who shall be baptized. The responsibility for administering the supper according to our Lord's directions and for the purposes for which He instituted it is on us. Therefore, we must have some opinions about it, as well as others.

#### II. Because of the Place Our Lord Gave This Ordinance in His Churches.

Is there any significance in the fact that He placed baptism at the very beginning of our church life; that He placed all our church duties behind our profession of Him in baptism? These two ordinances symbolize great religious facts, and He gave them the places that their nature demands in His churches. Baptism, symbolizing our

(Continued on page 7)



## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Program Mississippi Baptist S. S. and B. Y.  
P. U. Convention, Pontotoc, Miss.,  
March 13-15, 1917.

### Tuesday Night.

- 7:30—Song and Praise, led by O. P. Estes, Shubuta, Miss.  
8:00—"We Are Glad You Are Here" — Hon. C. E. Franklin.  
8:15—"We Are Glad We Are Here" — Rev. Bryan Simmons, Newton.  
8:30—Sermon by Dr. H. L. Winburn, Louisville, Ky.

### Wednesday Morning.

- Sunday School Section.  
J. E. Byrd, presiding.  
8:45—Devotional—Rev. W. E. Lee, Como.  
9:00—The S. S. a Factor in Our Denominational Life—Dr. J. Benj. Lawrence.  
9:30—Essential Elements in Every Good S. S.—Dr. W. S. Wiley, Muskogee, Okla.  
10:00—Round Table.  
(a) Elementary Work—Miss Minnie Brown, Pontotoc.  
(b) Problems in Adult Work—W. A. Chisholm, Jackson.  
10:30—Adjourn to Joint Session.  
B. Y. P. U. Section  
Vice-Pres. Oscar Yarbrough, presiding.  
8:45—Devotional—Rev. L. A. Parker, Booneville.  
Conference on Educational Work.  
9:00—How to Get the Daily Bible Readings Done—Auber J. Wildes, Oxford.  
9:15—The Study Course—How to Have It—E. D. Hurst, Laurel.  
9:30—How the Treasurer May Educate and Enlist the Members in Scriptural Giving—Miss Joy King, Jackson.  
9:45—Round Table, led by Arthur Flake, Baldwyn.  
10:30—Adjourn to Joint Session.  
Joint Session (Wednesday A. M.)  
10:45—Service of Song, led by O. P. Estes.  
11:10—Sermon, by Dr. H. L. Winburn.  
12:00—Adjourn.

### Wednesday Afternoon, Joint Session for Discussion of B. Y. P. U. Work.

- W. E. Holcomb, presiding.  
2:00—Service of Song, led by O. P. Estes.  
2:30—Reports from the Field.  
(a) Reports from Unions in schools and colleges.  
(b) Reports from Senior and Junior Standard Unions.  
(c) Reports from all Unions not A-1.  
(d) Reports from Associational Organization.  
•Note—Three minutes will be given to one representative from each school, college and union, as above designated.  
3:30—The Place of the B. Y. P. U. in Baptist Schools — Dr. W. E. Farr, Blue Mountain.  
4:00—The Pastor and His Young People—Rev. W. H. Morgan, Brookhaven.  
4:30—Demonstration by Junior B. Y. P. U. of Tupelo church.

5:00—Adjourn.

### Wednesday Night.

- 7:20—Service of Song, led by O. P. Estes.  
7:50—Address by Dr. W. S. Wiley.  
8:30—Sermon by Dr. H. L. Winburn.

### Thursday Morning.

- Sunday School Section  
Convention President presiding.  
8:45—Devotional—Dr. R. A. Kimbrough, Vicksburg.  
Some Responsibilities of the Superintendent.  
9:00—(a) For Grading and Equipping His School—W. L. Pack, Hattiesburg.  
9:20—(b) For Teacher Training — Goode Montgomery, Laurel.  
9:40—(c) For Making and Executing His Program—Dr. Scott, Senatobia.  
Round Table of Intermediate Work.  
10:00—Dr. W. S. Wiley.  
10:30—Adjourn to Joint Session.  
B. Y. P. U. Section  
Oscar Yarbrough, presiding.  
8:45—Devotional—Dr. C. C. Pugh, Hazlehurst, Miss.  
9:00—How to Make the Business Session Worth While—Herman Trotter, Hattiesburg.  
9:15—Essential Equipment of a B. Y. P. U.—Tom Lewis, Ellisville.  
9:30—The Group Captain and the Group—Miss Mattie Dossett, Collins.  
9:45—Round Table, led by Arthur Flake.  
10:30—Adjourn to Joint Session.  
Joint Session (Thursday A. M.)  
10:40—Service of Song, led by O. P. Estes.  
10:50—Our State Baptist Program—W. E. Holcomb.  
11:10—Sermon, by Dr. H. L. Winburn.  
12:00—Adjourn.

### Thursday Afternoon, Joint Session for Discussion of Sunday School Work.

- J. E. Byrd, presiding.  
Thursday Night.  
2:00—Service of Song, led by O. P. Estes.  
2:30—Reports from the Field.  
(a) Teacher Training Work in Schools and Colleges.  
(b) Reports from A-1 Schools.  
(c) Reports from Schools not A-1.  
(d) Reports from Associational Organization.  
Note—Three minutes will be given to one representative from each school, college and Sunday School as above designated.  
3:30—Teacher Training in Baptist Schools—Prof. John L. Johnson, Hattiesburg.  
4:00—The Pastor and His Sunday School—Rev. J. J. Cloar, Tupelo.  
4:30—Business Session.  
5:00—Adjourn.  
7:20—Service of Song led by O. P. Estes.  
7:50—Address by Arthur Flake.  
8:30—Sermon, by Dr. H. L. Winburn.  
Final Adjournment.

### Special Mention.

Reduced rates will be secured. Be sure to get a certificate when you buy your ticket,

in order to get reduced rates back home.

Mr. Arthur Flake, Baldwyn, Miss.; Dr. W. S. Wiley, Muskogee, Okla.; and Dr. Hardy L. Winburn, Louisville, Ky., are all experts.

We have many of our best workers in our own State on the program.

We are going to make this the greatest convention yet. Meridian workers are planning to carry one hundred delegates in a body. Let every pastor attend. Let every Sunday School superintendent attend. Let every teacher attend. Let us all attend. Write Rev. T. L. Holcomb immediately that you are going so that the church in Pontotoc can arrange for your entertainment. There is going to be a great crowd, and it will greatly assist the church if you will let them know that you are going.

### A NEW TESTAMENT CHURCH.

A Scriptural church is a New Testament church. There was no Christian church before the Christian era. Jesus said, "I will build my church." He said this some time after He entered His public ministry.

The word "church" in the New Testament means the called-out and called together. Hence a congregation that meets statedly for the worship and service of God, through Jesus Christ, as directed by the Holy Spirit.

After Jesus promised to build His church, He went up on a mountain and called unto Him whom He wanted, and they came to Him. These were called out from the rest of mankind. They were called to Jesus. They were called together. Thus Jesus built His church. In this way He organized it. Of its membership He ordained twelve men that they might be with Him to receive instruction of Him, and that He might send them to preach.

This was a traveling church until Jesus died. After this it located at Jerusalem. Yet it had a very important meeting on a mountain in Galilee, between Jesus' resurrection and His ascension to His Father.

After other churches were organized, it became necessary to call this church, the church at Jerusalem, to distinguish it from other churches which were just like the one at Jerusalem.

When other churches were organized at different places in Judea, these were called the churches of Judea; but they were never called the church of Judea.

When other churches like these were organized in Galatia, they were called the churches of Galatia, but they were never called the church of Galatia.

Other churches like these were organized in the country that was then called Asia. These were known as the churches of Asia. They were never mentioned as the church of Asia. No two, or more than two of them, were ever called the church, but when more than one was meant they were called churches. No two of them, or any number of them, greater than one, were ever thought of or spoken of as the church of Christ; but each one of them was the church of Christ at the place where it was located.

So far as I know, Jesus was not present in body at the organization of any of these, except the one located at Jerusalem, but



He as truly built each one of them that was built according to the model He gave, as He did the first. Each was as really His church as the other. He built each, and to each He added members.

J. R. SUMNER.

### WHY BAPTISTS PRACTICE CLOSE COMMUNION.

(Continued from page 5)

death to sin and our resurrection to the new life, He placed at the door. That brings us into the organized life of the church; into fellowship with the brotherhood. That commits us to its great doctrines. The Lord's Supper, symbolizing our feeding on Christ, was placed by Him beyond conversion, beyond baptism, beyond a strict adherence to the apostles' doctrines, beyond church fellowship in the very holy of holies of each individual church's life; and that fact makes it impossible for Baptists to stand for what they stand for and practice open communion. We are asked to commune with churches that do not stand for a converted membership at all. We are asked to commune with churches whose entire conception of a New Testament church is different from ours. We are asked to commune with churches that practice sprinkling for baptism, and that practice baby sprinkling as well. We are asked to administer this ordinance, and take the responsibility for doing so, to folks who have never been baptized at all and with whom we are not in church fellowship at all. Much as we love our brethren, we cannot accede to their demands, unless we are willing to give up the things we have stood for through the years.

### III. Because We Differ from Other Bodies of Christians as to the Nature and Purposes of This Ordinance.

There are four different and widely divergent views of the Lord's Supper held by different bodies of Christians.

1. The Catholic view of transubstantiation. According to their view, when the priest consecrates the bread and wine, it becomes the actual body and blood of Jesus; so that when you eat and drink it, you eat and drink Jesus.

2. The Lutheran view of consubstantiation. According to that view, the bread and wine are not converted into the actual body and blood of Jesus, but He is in it. It becomes sacred and special advantage is derived from partaking of it.

3. The Calvinistic view is difficult to define. It is a step removed from the Lutheran view and is a sort of mixture of some phases of that view with the memorial view. According to that view, special preparation is needed before taking the supper and special blessing is received by taking it.

4. The memorial view, which is held by Baptists, denies the doctrines of transubstantiation and consubstantiation and all forms of sacramentalism and holds that the supper is just a simple memorial of the death and sufferings of Jesus for us. It denies that there is any special advantage derived from taking the bread and wine any more than in obeying any other command of our Lord.

Now, there are people in Mount Airy holding all the views I have mentioned. Suppose we have a congregation composed of Christians who are Catholics, Lutherans, Episcopalians, Methodists, Presbyterians, Mormons and some who are not members of any church; I administer the Lord's supper and all partake of it together. According to those views is it administered and according to those views is it received?

Baptists do not practice open communion, because

### IV. In the Way We Do It, Every Scriptural Requirement Regarding the Supper is Carried Out.

According to the Scriptures, we make it a church ordinance, not a world ordinance, not a kingdom ordinance; we try to keep it where our Lord placed it in His churches; we administer it alone for the purposes for which He instituted it. In the way we do it, is there any Scriptural direction regarding it that we do not observe? Who will mention one? If not, why should we consider for a moment throwing ourselves athwart the Scriptures to meet the demands of those who are not interested in promoting our principles?

Mt. Airy, N. C.

### WONDERFUL GROWTH; MARVELOUS POSSIBILITIES.

Five years ago the Baptists of Mississippi decided to undertake the founding of a Woman's College to be owned and controlled by the State Baptist Convention. Up to this time the education of the Baptist young women had been left in the hands of private institutions, the State, and other denominational colleges. They selected Hattiesburg as a domicile for this Woman's College.

The location in many respects is ideal. Hattiesburg is in the heart of the long leaf pine belt of Mississippi. The ozone from these pines with the Gulf breezes is conducive to health and vigor. Hattiesburg is within seventy miles of the Gulf of Mexico. Its warmth furnishes an ideal winter climate and the Gulf furnishes cool breezes and makes it a delightful summer climate also.

Hattiesburg is about the center of a circle with a radius of 100 miles in which are located the cities of Vicksburg, Jackson, Meridian, Gulfport and Natchez in Mississippi; Mobile, in Alabama; New Orleans in Louisiana, with many smaller towns. There is a splendid system of railroads centering here reaching each of these cities. This section of the South is growing rapidly, as the pine forests are being cut down many small farms are being opened. Within a few years the territory within this circle will be densely populated.

Since the Baptists undertook the establishing of a Woman's College here the attendance has grown to 291 young women. Its present buildings are crowded to their capacity. The school has been presided over by Professor J. L. Johnson and his godly, cultured, loving, lovable, tactful wife. In my judgment, Professor and Mrs. Johnson were called of God for just such a work

as they are now doing and are prayerfully planning to do. It has been my pleasure and privilege to visit many of the denominational colleges in the South within the last nine years, and I do not know of any one doing better work than is being done here with the equipment and means at their disposal. In the first place the school is distinctively spiritual in its conception and management, and Scripturally Baptist, and I believe it will always be kept so as long as the Baptist churches in Mississippi are true to the Bible, because the board of trustees are elected by the churches composing the convention.

The management of this school is not controlled by politics or the changes of political upheavals. Last year 200 young women graduated in Sunday School pedagogy. So far as I know this is the only denominational female school in the South that has a professor of Sunday School pedagogy. In addition to this, all the young women with a very few exceptions this year are taking a course in mission study. These young women meet in eighteen groups weekly for study. The teachers of these groups are taught each week by Mrs. Johnson herself.

A few days ago I met the principal of one of our consolidated high schools, who told me that he had two young lady teachers from this college, and he had found them to be among the best teachers they had. He said they took hold with zeal and tact and efficiency the Sunday School work, with everything that was best in the community where they are teaching. In my opinion if this college is adequately equipped in buildings and supplied with necessary means, it will become yet more and more a mighty agency for everything that is best in our home, social, intellectual, civic and Christian life of Mississippi, and touch in many ways the life of our country, and of the whole world. Some of its young women are already looking with longing hearts to the heathen lands where they hope to take the Light and Life that comes from the knowledge of Jesus to their sisters who now sit in darkness and the shadow of death.

The college is in great immediate need of \$300,000 for additional equipment, and funds to increase its faculty and help some deserving, godly young women who are striving to equip themselves for service. Surely there must be somewhere, someone whom God has blessed with means who will see the need here, with the marvelous opportunities that lie out in the future. I am writing this with the prayer that God may raise up someone who will supply this need and thus glorify himself and bless humanity. Will not each one who reads these words think over the matter and then prayerfully ask, "Lord, is it I? Should I not do this for Him who was rich and yet for my sake He became poor that I might be made rich?"

If you will do this, will you write to President Johnson, at Hattiesburg, Miss?

W. Y. QUISENBERRY.

A map for the Sunday School lessons of this quarter and the next may be secured from The Baptist Record Book Store for one dollar. The size is about four by six feet.



### Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor. Jackson  
 MISS FANNIE TRAYLOR, Auxiliary Leader. Jackson  
 MISS MARY RATLIFF, College Correspondent, Raymond  
 MRS. C. C. LONGEST, Building and Loan Fund, Oxford  
 MRS. J. L. JOHNSON, Jr., State Trustee, Training School, Hattiesburg  
 MRS. B. E. KENT, Personal Service Leader, Forest  
 MISS M. M. LACKEY, Corresponding Secretary-Treasurer, Jackson

#### CENTRAL COMMITTEE

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All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.  
 All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.—Col. 1:12.

We are apt to feel as if nothing we could do on earth bears a relation to what the good are doing in a higher world; but it is not so. Heaven and earth are not so far apart. Every disinterested act, every sacrifice to duty, every exertion for the good of "one of the least of Christ's brethren," every new insight into God's works, every new impulse given to the love of truth and goodness, associates us with the departed, brings us nearer to them, and is as truly heavenly as if we were acting not on earth, but in heaven. The spiritual tie between us and the departed is not felt as it should be. Our union with them daily grows stronger, if we daily make progress in what they are growing in.

We welcome the two Royal Ambassador Bands reported to us this week. One at Richton and the other Braxton. May more of our pastors and good women recognize their responsibility of training the boys for definite Christian service. Several new Sunbeams have been reported also.

We had more orders from Arkansas last week for our auxiliary programs than from our own State. Leaders, are you not going to take advantage of this splendid help prepared for you?

#### Literature Fund.

The following amounts have been received for the literature fund during the month of January. At the close of this month we will give receipts for the month.

Utica, \$1.00; Bomar Ave., Vicksburg, \$1.00; Hattiesburg First, \$1.00; Poplarville, \$1.00; Hazlehurst, \$2.00; Itta Bena, \$2.00; Sherman, \$1.00; DeKalb, \$1.00; Oakland, 80c; Meridian First, No. 1, \$5.00; DeSoto, \$1.00; Hollandale, \$1.50; Starkville, \$1.00; Montrose, 40c; Nettleton 25c; Crystal Springs, \$2.00; Gallman, 20c. Total for January, \$21.65. Amount previously reported, \$14.66. Total to close of January, \$36.31.

To date during this month we have heard from fifteen other societies. To all those who have sent the fund we have forwarded as many copies of the W. M. U. Catechism as their fund called for, together with quite a lot of other helpful literature.

In each package we are sending the en-

larged copy of Standard of Excellence as a sort of reward for helping us out with this fund.

Sisters, please urge your societies to remember this small offering toward our literature. The catechisms cost us quite a bit. We felt that since the booklet was being printed we should have sufficient copies for each society to have what was needed; and then right now printing is higher than ever before. We lovingly urge that our larger societies send in the full quota of ten cents per member per year. We assure you we shall give you in return the very best literature we can secure.

Lest some may conclude that the Catechisms are to be paid for, we repeat just here that they are free and are being sent to all who call for them. But we are depending on you to help us out with the literature fund to pay for them. Some new and weak societies cannot do this yet; hence we who are stronger should remember our duty to the weaker societies.

#### Picayune Sunbeams.

Several months ago Mrs. Bancroft moved to Picayune. She soon interested herself and the entire church community in the Graded W. M. U. Not only has the W. M. S. grown in numbers and interest since that time, but each grade—and they have them all—is finding joy in enthusiastically carrying out the Master's work.

Perhaps the Sunbeams excel the others. Anyway this note is to call special attention to this shining band, and thereby prove what any band may do under wise and consecrated leadership.

Read what Mrs. Bancroft says, and then look again at that interesting picture:

"We Sunbeams are just so anxious to have our picture in the paper that I made some candy and the children sold it, and made funds to pay for a 'cut.' I am enclosing same. I am glad you like the picture and hope it will prove an inspiration to other bands.

"We organized about six weeks ago with twenty-one members. We now have seventy enrolled, and the children are so interested in their work.

"When I organized the band I intended to get some one else to be the leader, but I am

enjoying the work so much myself I am loathe to give them up. I am also glad to report that our Y. W. A. has an enrollment of fifteen, with Mrs. Reynolds as leader. We have over twenty Royal Ambassadors, with Mr. Ulmer as leader. We also have a fine B. Y. P. U. with nearly one hundred members. So you see we have our young people lined up for service.

"I am glad to say our W. M. S. is steadily growing. We organized six; we now have twelve active members. We received the literature for the March Week of Prayer, and we will carry it out giving each of our organizations an evening. (bold face mine. M. M. Lackey).

"Please say to Dr. Lipsey if he will send us some copies of The Record containing our picture, we will get him some new subscribers.

"Yours for service—and the Sunbeams,

"MRS. F. H. BANCROFT."

To pray is the greatest thing we can do; and to do it well there must be calmness, time, and deliberation; otherwise it is degraded into the littlest and meanest of things. True praying has the largest results for good; and poor praying, the least. We cannot do too much of real praying; we cannot do too little of the sham. We must learn anew the worth of prayer, enter anew the school of prayer.—E. M. Bounds.

Send twenty-five cents in stamps to The Baptist Record Book Store, Jackson, Miss., enclosing this paragraph and you will receive, postpaid, one dollar's worth of magazines (back numbers) in one package.

In one business repudiation of debts is so common as to provoke no comment; value is received but nothing given; the creditor deprived of what is justly his—the newspaper publishing business.

The great universities of Oxford and Cambridge, in England, now have only about 500 students each, where they had from 7,000 to 10,000 before the war began.

The papers report an attendance of 2,000 laymen at the Presbyterian Laymen's Convention in Lexington, Ky., last week.



Picayune Sunbeams.



## PEPSIN NUX IRON and

Sarsaparilla—Fine Course of Medicine.

Physicians and pharmacists have long known the desirability and difficulty of combining iron—a superlative tonic—in a blood-purifying medicine.

The combination of the iron with Hood's Sarsaparilla has now been secured through the happy thought of prescribing Peptiron Pills in connection with the Sarsaparilla—the latter before eating, Peptiron Pills after.

In this way the two medicines work harmoniously, giving four-fold results in blood-cleansing and up-building.

Peptiron Pills include pepsin and iron,—note the name, Peptiron Pills,—nux vomica, manganese, other tonics, digestives and laxatives.

What better course of medicine can you imagine for this season? You get blood-purifying, appetite-giving, liver-stimulating qualities in Hood's Sarsaparilla and great strength makers in Peptiron Pills. Buy these medicines today. They also combine economy with merit.

### That Well Known Saying

"Beauty is only Skin deep" is certainly true as regards physical beauty. There are many beautiful faces and beautiful hands that have been made extremely ugly by some skin trouble. The fragrant Tetterine will rid you of any skin disease. Absolutely harmless. 50c a box from druggists or by mail from

Shuptrine Company, Savannah, Ga.

### NEGRO RELIGIOUS INSTITUTE.

As announced since the first of the year, the religious institute was held at Jackson College, Jackson, Miss., February 18 to March 2. The attendance was much larger than was expected by those who promoted the effort.

President Hubert and the other members of the faculty, viz: Prof. B. B. Dansby, Rev. J. E. Briggs, Mrs. Ella H. Harreld; Prof. T. D. Pawley, Prof. J. B. Bragg, Miss Mamie E. Strong, Prof. N. P. Brown, Miss A. Corona White, Miss A. L. Thomas, Miss Ruth B. Cheek, Miss Montel D. Ezal, Mrs. N. P. Brown, Mrs. M. E. Hubert, Miss Blanche L. Creath, Miss Nora V. Robinson, Miss Annie D. Oakes and Miss Millie E. Taylor, made every one welcome and of the nearly one hundred who attended the institute, not one complaint was heard. Most of the ministers that attended the institute stayed on the college campus, where board and lodging were provided free of cost.

The Bible work of the institute was done by Dr. R. A. Venable, one of the best Bible scholars in the South. The Sunday School, B. Y. P. U. and missionary work was taught by Mr. W. A. Chisholm, Mr. W. E. Holcomb, and Rev. R. A. Scott. Special work was done by Rev. J. E. Briggs, dean of the theological department of Jackson College. Miss M. M. Lackey's address upon "Woman's Place in the Kingdom," was one of the most helpful features of the institute. Dr. A. M. Johnson, president of the General Missionary Baptist Convention of Mississippi, was present and rendered valuable assistance. Drs. W. A. Borum, C. C. Pugh, P. I. Lipsey, J. Benj. Lawrence, H. M. King, Zeno Wall and Prof. S. H. C. Owen helped in no small way.

The biggest day of the institute was Friday, February 23. It was the occasion of the visit of several distinguished white Baptists, both from the North and South. There were Dr. Clifton D. Gray, editor The Standard, Chicago; Dr. Howard B.

Gross, editor Missions, New York City; Mr. W. B. Hale, New Jersey; Dr. D. G. Garabrant, chairman Educational Board, New York City; Dr. Laws, editor Watchman-Examiner; Dr. W. D. Powell, corresponding secretary of the Kentucky Baptist State Board; Mr. Gilbert N. Brink, superintendent of education of the Home Mission Society, New York City; Dr. P. I. Lipsey, chairman Mississippi Baptist State Mission Board; Dr. J. Benj. Lawrence, corresponding secretary Mississippi State Board; Mr. W. A. Chisholm, of the International Sunday School work; Rev. H. M. King, pastor Second Baptist church, Jackson; and Miss M. M. Lackey, corresponding secretary-treasurer of Mississippi Woman's Missionary Union. At 11 a. m. on the 23rd, the spacious chapel was filled, and President Hubert introduced Mr. Brink as master of ceremonies, who in turn introduced Dr. Lawrence, and Dr. Lawrence introduced Dr. Powell, who made one of the greatest speeches that ever fell from the lips of any man. Dr. A. M. Johnson offered a fervent prayer and Rev. A. A. Cosey, director of the institute, read an appropriate resolution. The choir under the leadership of Mrs. N. P. Brown, music teacher, rendered excellent music.

We are glad to say that the institute has been made a permanent affair and every year the ministers and other religious workers of Mississippi will have the privilege of attending two weeks' school free of cost. Below are the names of some who attended the institute:

Baptists—J. J. Jordan, S. L. Curtis, N. C. Wicks, W. Johnson, D. L. Canedy, J. A. Scott, J. R. Randall, D. G. Neyland, E. L. Twine, S. M. Dukes, C. P. Johnson, A. C. Morris, Z. M. Winder, W. P. Whitfield, E. B. Topp, S. D. Minor, J. M. Banister, E. G. Mason, A. J. Bradley, A. G. Jones, W. L. Varnado, D. J. White, R. P. Johnson, J. W. Gayden, A. H. Harris, A. D. Snodgrass, W. R. Holden, J. L. Jordan, M. Peterson, A. M. Hardey, Joseph Peterson, L. M. Moore, J. H. Taylor, J. H. C. Henry, R. T. Sims, H. C. White, P. W. Wrenn, C. C. Caldwell, C. K. Knox, Dave Love, W. A. Smothers, W. L. McClendon, E. D. Sims, L. C. Dyer, M. O. Jude, G. G. McGee, C. H. Payne, G. A. Reid, C. Cox, M. M. Dulaney, L. C. Ballard, M. L. Lindsay, Octavia Smothers, Isabella Taylor, Eliza Hopkins, Ophelia Scott, Olivia Carmichael, Olivia Wicks, Luella O. Taylor, Hattie V. Jones, R. B. Bynum, J. D. Zuber, J. S. Isom.

Methodists and others — E. O. Woolfork, P. W. Mason, T. A. Collins, W. P. C. Morrison, W. M. Rouser, J. W. Isable, G. W. Daniels, W. C. A. McClocklin, H. C. Chapman, W. S. Pleasants, F. D. Robinson, N. V. Robinson, Estella Banks.

J. B. WILLIAMS,

Reporter.

Abundant Health is assured when there is good blood in the veins. Hood's Sarsaparilla is the medicine to make good blood. Begin taking it now. It is just what the system needs at this time and will do you great good. Sharpens the appetite, steadies the nerves.

### FORTY-FIRST AVENUE CHURCH.

By mistake of the reporters, the papers had it that I had become the pastor of the Forty-first avenue

church, Meridian. This is a mistake. I am only supplying for them until they can get a pastor. I do not expect to become the pastor of any church, but shall stay with the work of an evangelist to which I feel convinced the Lord has called me. I entered this work in 1914, after some years of ripening conviction, and have been kept reasonably busy ever since, missing only a few Sundays' preaching in the entire time, and in 1916 was in meetings almost without a break from January till a week before Christmas. I now have made arrangements whereby I can serve a church either with my singer or without him. Brother Herbert Davis, who has been with me constantly the past two years, who lives in Shreveport and is connected with Brother Dodd's church, can be had for engagements in the West. He is by far the best musician and congregational leader I have yet seen or heard. For engagements this side the great river, I can either get Brother Davis or either one of several splendid singers on this side.

By order of the church in conference, Forty-first avenue church will consider the call of a pastor Wednesday, February 21. The church is in good working order and will be glad to find a leader.

Brother and Sister J. L. Low made a lasting impression here and did much good and are held in the highest esteem by the church and by their many friends outside the membership. It was with regret that the church lost them to another field.

E. S. P'POOL,  
Baptist Evangelist.

Rev. Grover C. Lewis, Mesquite, Texas, has left the Gospel Missioners and decided to work with the General Convention forces. He gives in the Baptist Standard four good reasons for making the change. It is a wonder why they all can't see it.

## Prepare This for a Bad Cough—It's Fine

Cheaply and Easily Made, but Does the Work Quickly.

The finest cough syrup that money can buy,—costing only about one-fifth as much as ready-made preparations,—can easily be made up at home. The way it takes hold and conquers distressing coughs, throat and chest colds will really make you enthusiastic about it. Any druggist can supply you with 2½ ounces of Pinex (50 cents worth). Pour this into a pint bottle and fill the bottle with plain granulated sugar syrup. Shake thoroughly and it is ready for use. The total cost is about 54 cents and gives you a full pint—a family supply—of a most effectual, pleasant tasting remedy. It keeps perfectly.

It's truly astonishing how quickly it acts, penetrating through every air passage of the throat and lungs—loosens and raises the phlegm, soothes and heals the inflamed or swollen throat membranes, and gradually but surely the annoying throat tickle and dreaded cough will disappear entirely. Nothing better for bronchitis, spasmodic croup, whooping cough or bronchial asthma.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, combined with guaiac, and is known the world over for its prompt healing effect on the throat membranes.

Avoid disappointment by asking your druggist for "2½ ounces of Pinex" with full directions and don't accept anything else. A guarantee of absolute satisfaction or money promptly refunded goes with this preparation. The Pinex Co., 257 Main St., Ft. Wayne, Ind.

Secretary Geo. H. Crutcher announces his retirement from the corresponding secretaryship of Louisiana. No reason is published for such action, nor are his future plans announced.

Pastor J. W. Mayfield, of Mart, Texas, has let the contract for a \$12,000 addition to their church building. They have \$8,000 in cash and the balance in individual bankable notes. These Mayfield preachers do things!

# MERIDIAN FERTILIZERS

Look for the RED BAG on the back of the sack.

For more than a third of a century these fertilizers have been especially compounded for the farmers of the Gulf States. One-fourth of the Fertilizer used in the territory in which we operate is Meridian.

Beattie A. Beeson, Monticello, Miss., the winner of the first prize in the National Boy's Corn Club Contest used Meridian Home Mixture and made 227 1-16 bushels to the acre. His labor and fertilizer cost him only \$23.35.

Crops raised with Meridian Fertilizers speak for themselves. Don't chance your crop by using a hit or miss fertilizer, when you can buy the RED BAG Meridian Fertilizers, analysis guaranteed.

### BRANDS.

Meridian Home Mixture	Meridian Union Special Phosphate
Meridian Blood and Bone	Meridian Perfect Guano
Meridian Ham Bone	Meridian Meal Mixture
Meridian Vegetable Grower	Caddo Cotton
Texas Special.	

And many other brands for every crop need.

Ask your dealer for Meridian Fertilizers or write us direct.

### MERIDIAN FERTILIZER FACTORY,

Offices and Factories  
Meridian, Miss., Hattiesburg, Miss.  
Shreveport, La.

RELIABLE~DEPENDABLE



**IF YOU HAVE A COLD OR LA GRIPPE**

There's nothing better than "WEEKS' BREAK-UP-A-COLD TABLETS". They act promptly. Try them once and you'll never be satisfied with any so-called "just as good." Price 35 cents.

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Dentist  
Special Attention Given to Children's Teeth and the Treatment of Gum Troubles  
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**Church Furniture**  
WORK OF THE HIGHEST QUALITY  
AT REASONABLE PRICES  
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JACKSON, TENNESSEE

**JOHN WHITE & CO.**  
LOUISVILLE, KY.  
Liberal assortment and full value paid for raw FURS  
Hides and Goat Skins



## FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as the prescription ointment—double strength—is guaranteed to remove these homely spots.  
Simply get an ounce of ointment—double strength—from your druggist, and apply a little of it at night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.  
Be sure to ask for the double strength ointment as this is sold under guarantee of money back if it fails to remove freckles.

10 CENT "CASCARETS"  
IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret tonight will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

**"YOUR TOMATOES FOR THIS YEAR FREE"**

Write today and we will send you free a package of the season's favorite tomato seeds, **MIXSON'S EARLIEST OF ALL**. It is a beautiful, delicious, smooth, pink, tomato, is very hardy, and the most popular tomato for early planting. A strong, vigorous grower and fruits heavily. One of our most popular sellers. We will also send you postpaid a free copy of our 1917 illustrated catalogue, containing excellent bargains in high-grade garden seeds; and our pamphlet on "Beautifying the Home Grounds." Write today.

**W. H. MIXSON SEED CO.**  
Mail Order Dept.  
Charleston, S. C.

**MIXSON'S EARLIEST OF ALL**  
SMOOTH PINK

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

### THE WIND OF GOD.

Walter Benwell Hinson, in Word and Way.

Text: Acts 2:2—"A rushing mighty wind."

I rise to speak to you this morning with three of God's great Bible pictures clearly before me. The first is in the book of Ezekiel, chapter 37—when the Spirit of God took the prophet out into a valley full of bones, and said, "Prophesy unto the wind and say unto it, Come from the four winds, O breath, and breathe upon these slain that they may live." \* \* \* And they lived, and stood up upon their feet, an exceeding great army. And the second picture is found in the gospel, by John, chapter 3—when on a windy night, our Lord and Nicodemus held high converse regarding the deep things of the kingdom of God, and the Master, pausing that Nicodemus might hear the wind rushing about the darkened world, said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." The third picture is found in the Acts of the Apostles, chapter 2—where, in the upper room, the disciples of the Lord Jesus were waiting and praying for the promised powerful presence of the Holy Ghost, to gird them with the needed strength for their mighty task of evangelizing a world. And as they waited and prayed, there came from heaven a sound as of a rushing mighty wind, and it filled all the house where they were sitting. And from the upper room, they went forth to behave so strangely in the sight of an unlightened generation, as to suggest to the uncircumcised minds of the ignorant that they were filled with new wine; so true is it ever that the things of God are beyond the apprehension of the unilluminated soul of man.

Thus we come to our privileged task of tracing some analogy between the great force of God that is natural, even the wind that blows, about this church while we are speaking, and that wind-like energy of the Spirit which is supernatural; but which I trust and believe is moving upon us now as we worship the eternal in spirit and in truth.

Unseen, said Jesus, is the wind. I remember reading in one of George MacDonald's books where he said that when he was a boy he always thought the churning of the trees in the rough gale was really the cause and not the effect of the wind. And I have sometimes thought there are some Christian workers who are as unwise in things spiritual as was the boy MacDonald in the natural fact. For the effect must never be confounded with the cause in the high realms of the soul. And while the planting may be that of Paul, and the watering rightly attributed to Apollos, we must never forget that the unseen Holy Spirit alone can give the increase. And we need to pray for the possession of that spiritual apprehension, that canny sense, as an old Scotchman used to say, of the presence of the Holy Ghost in his varied activities and manifold ministries.

"Oh, blest is he to whom is given The instinct that can tell That God is on the field, when he Is most invisible."

But while the wind itself may remain invisible to us, let us thankfully testify that in spiritual, as in natural things, the results, effects, and consequences of the wind and of the wind-like Spirit, are open to the understanding. Invisible was the breath in Ezekiel's marvelous vision, but the living army standing where the dry bones had been was a palpable and manifest fact. And if to us it is not given to see the Great Worker, as he brings to pass the miracles of grace and salvation, yet, thank God, we are privileged to feel the faith-invigorating and quickening evidences of his presence in our midst. Only may we ever be delivered from failing to appreciate the Giver who stands behind the gift; the great Cause of the effect that inflames our love and our zeal. For though the Holy Spirit may stand within the shadow, even the thick darkness of excessive light which may not be gazed upon by our poor finite vision, still may we evermore be assured that

"Every virtue we possess,  
And every victory won,  
And every thought of holiness,  
Are his, and his alone."

And mysterious in both origin and destination, is the wind, suggests Christ to Nicodemus, in that second picture upon which we are even now gazing. And here again we may learn the important lesson that we may not be able to fathom the eternal thought; or with unaided eyes behold the chariots of God's power which ever encircle the children of the Father; yet is it given unto us to say to the world that there standeth one among us who is greater than all they who can be against us; and no shaft can be aimed at our life that the hand of our unseen ally cannot easily avert, if so he will; and it will be averted, if he sees that escape is best for us.

And I am in truth becoming more sure that no such important work lies before us in this five-year campaign, as that of more fully appreciating the fact and doctrine of the Holy Spirit. That the presence of the Prince of the Power of the Air is about us we are all more or less painfully aware, and that our adversary, the devil, is withstanding us now, as he withstood and hindered in the apostolic times. But I fear that we are but insufficiently aware of, and that we inadequately depend upon the infinite resources provided for us in the Spirit of God. And surely, if there be an outstanding need among us preachers, it is that we no longer go to the battle at our own cost, or in our own strength; but in conjunction with, and under the control of the Spirit of God, we henceforth assail the strongholds of evil in the name of our King.

For Christ Himself has affirmed that it is the Spirit's work to convict the world of sin. And a receding fact in our modern life is this same consciousness of sin. Therefore must we in the light of the Word, of history, as of observation and experience, proclaim how grievous is the

## Freckles.

To remove freckles the best thing to do is to remove the outer cuticle of the skin, which carries the freckles. This is easily done with Kintho Cream. The Kintho peels off the old, freckled skin, a little at a time, gradually bringing the under layer of skin to view. The new skin is beautiful, soft, clear, white and youthful looking, and, of course, has no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed. Read carefully special instructions inside of box.

### FEATHER BED BARGAINS

This ad and \$10.00 gets you our Big Bargain as follows: One strictly New 40-pound Feather Bed; one pair 6-pound New Feather Pillows; one pair Full Size Blankets; one Full Size Counterpane, and one pair lace Pillow Shams. All new, clean sanitary feathers covered with Sox. A.C.A. Ticking. Retail worth of whole lot \$23.00. Money back guarantee. Most for money. This offer is good for 30 days only. Mail order now or write for order blanks.

**SOUTHERN FEATHER & PILLOW CO.**  
Dept. 159. Greensboro, N. C.

## Hopes Women Will Adopt This Habit As Well As Men

Glass of hot water each morning helps us look and feel clean, sweet, fresh.

Happy, bright, alert—vigorous and vivacious, rosy complexion and freedom from illness are assured only by clean, healthy blood. If only every woman and likewise every man could realize the wonders of the morning inside bath, what a gratifying change would take place.

Instead of the thousands of sickly, anaemic-looking men, women and girls with pasty or muddy complexions; instead of the multitudes of "nerve wrecks," "rundowns," "brain fags" and pessimists we should see a virile, optimistic throng of rosy-cheeked people everywhere.

An inside bath is had by drinking, each morning before breakfast, a glass of real hot water with a teaspoonful of lime-stone phosphate in it to wash from the stomach, liver, kidneys and ten yards of bowels the previous day's indigestible waste, sour fermentations and poisons, thus cleansing, sweetening and freshening the entire alimentary canal before putting more food into the stomach.

Those subject to sick headache, biliousness, nasty breath, rheumatism, colds; and particularly those who have a pallid, sallow complexion and who are constipated very often, are urged to obtain a quarter pound of limestone phosphate at the drug store which will cost but a trifle but is sufficient to demonstrate the quick and remarkable change in both health and appearance awaiting those who practice internal sanitation. We must remember that inside cleanliness is more important than outside, because the skin does not absorb impurities to contaminate the blood, while the pores in the thirty feet of bowels do.

## LEE'S SEEDS

ESTABLISHED 1898

Lee's Giant Prizefighter, Red Wethershead, Red Globe, Yellow Globe.  
**ONION SEED**  
at \$1.25 per lb. Postpaid.  
Write for prices on Stock Peas, Cotton Seed, Cane, Millet, Sudan Grass, Seed Corn and Peanuts.  
1917 catalogue free.  
**LEE'S SEED STORE**  
FORT SMITH, - Arkansas.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION



## BIG EATERS GET KIDNEY TROUBLE

Take Salts at First Sign of Bladder Irritation or Back-ache.

The American men and women must guard constantly against Kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid which the kidneys strive to filter out, they weaken from overwork, become sluggish; the eliminative tissues clog and the result is kidney trouble, bladder weakness and a general decline in health.

When your kidneys feel like lumps of lead; your back hurts or the urine is cloudy, full of sediment or you are obliged to seek relief two or three times during the night; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys; to neutralize the acids in the urine so it no longer is a source of irritation, thus ending bladder disorders.

Jad Salts is inexpensive; cannot injure, makes a delightful effervescent lithia-water beverage, and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.

## Engraved Wedding Invitations

TUCKER PRINTING HOUSE  
JACKSON, MISS.

## TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf. There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

## Stop Taking Dope

to digest your food, move your bowels, relieve your headaches, ease your pains or quiet your nerves—**you must cure your trouble at the source—no use plastering your ceiling as long as your roof leaks.**

### Stomach Sufferers

If you are troubled with Indigestion, Heartburn, Gas, Colic, Sick Headaches, Dizzy Spells, Bad Color, Nervous Condition, Blues, Constipation, Jaundice, Torpid Liver, or if you are one of the vast army of

### Gallstone Victims

(Thousands are and don't know it) or have pains in the right side—around the waist line, through the back or shoulders or in pit of stomach or if you have been threatened with

### APPENDICITIS

I have a pleasant and effective cause-removing plan of treatment (no oil) which is fully explained in a very frank, sincere, human, inspirational Book, a copy of which I will be glad to mail you

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**Send For My Book Today**

Truth is precious—so is time. Therefore send for Book at once. Address NOW.

L. E. BOWERS, Dept. 218, 219 S. Dearborn St., Chicago

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

sin of man; thereby affording the Spirit the opportunity of so applying the fact of sin in its relation to man and to the cross of Jesus, as to induce repentance, and a resultant faith in the Son of God. And we know how invigorating it is to be assured that we have in our preparation of the message moved in obedience to those great laws of God which ever necessitate and guarantee blessing. And then to come before the people with the added realization, that One is with us whom the world knoweth not, even the mighty Spirit of God, is to cause us with the old note of authority and power, to declare unto men the whole counsel of God. So by the dreariness of the dead days when we felt we had to be self-sufficed, as contrasted with the present joy of being God-sustained, let us resolve that we will evermore go about our God-given, heart-breaking, soul-exhilarating duties, with a solemn and certain dependence upon the present power of God the Holy Ghost.

And as we thus resolve, how good it is that we steep the mind and heart in the apprehension of the resistless power of the wind in nature, and of the Spirit in grace. Verily, when the storm monarch rides on the fierce rushing waves of the deep, they that go down to the sea in ships behold the wonders of the omnipotent God. And like mighty rushing wind moves the Spirit of God upon the souls of men. As I saw it a little while ago in Denver, when one night, after the sermon had been preached, an invitation was given to those who would do so, to come forward; and fifty men and women, all of mature years, moved solemnly down the aisles, to the front of the church, to seek the Lord. Ah! those are the times, and those are the experiences that convince us all that our springs of power are in him; for what save the might of our unseen Helper could so marvelously, solemnly, and quietly, influence men and women, and so graciously constrain them towards the cross and the Christ who thereon died for the lost world?

As I read the fortieth chapter of Isaiah the other day, I thought again how necessary it is, that we so wait upon the Lord as to change our strength. For all of us, I take it, can recall past days when we did trust in the chariots and horses rather than in the name of the Lord our God. And by the memory of those barren days when the foe routed us, and impotency wrapped us about like a robe; when our eyes grew dim to the heavenly vision, and we lost the cheer of the still small voice of our Leader in the hoarse din of the strife; I say, by the recollection of that dreary past, let us strongly determine that henceforth we will have none of Saul's armor, but fearlessly approach Goliath in the name and might of the Lord God Almighty. And if we thus live, and trust, and work, we may be convinced that our bow will abide in strength, and our confidence in God will ever prove itself to be well-placed, and we shall move from victory to victory, and from conquest to conquest, with a progress sure as the slide of a glacier, the progress of a star, or the swelling of an ocean's tide.

Also we need to be aware that

this mysterious mighty and all-sufficing power of God, is like the wind, universal—that north, south, east, or west, the whole world over, the wind will blow. The Spirit of God is omnipresent, thank God. My heart has ached many times of late as I have heard the plaint of my brethren in the smaller churches, that no provision seems to be made for their uplift and inspiration; and that while the larger churches receive help and attention these smaller spheres of activity remain almost overlooked. Ah, but I have been rejoiced to say so often, that if man appears to be guilty of favoritism and high, it is not so with the God of the church. For let all men know that our smaller churches are doing the larger and more successful work; and upon them we, under God, depend as we contemplate the massive triumph of a million baptisms in the next five years. And let us all thank God, and heartily rejoice, because of the so-lacing fact that "everywhere is God." "Where does your God reside? For I wish to issue a warrant for his arrest," said a sneering atheist to a Christian in the brave days of old; and the saint replied, "My God lives everywhere." Surely, for everywhere there waits the wind-like Spirit of Pentecost. And where the building is uncarpeted; and the strains of the organ conspicuous but by absence; and the singing general, and not specific and artistic—and far too often godless, and therefore an affront to the Lord—there is ever present the Spirit of our God. For the wind blows in the country places, and in the lumber camps, and out on the desolate plains. And wherever man meets with man for worship; wherever man talks to man in ministry, there in the midst is the Mighty One of Israel to convince, convert and consecrate the soul. "He shall be in you," so runs the gracious promise. "We will take up our abode with him," is the glorious affirmation. "I will never leave thee, I will never forsake thee," so reads the heartening assurance. Therefore we will trust and not be afraid, but, sure of the cheering presence of our Lord, we will march confidently into the jaws of death, or the mouth of hell, singing as we march, "I will not fear, nor be afraid."

A country school boy was told to write an essay on editors, and this is the result:

"Don't know how newspapers came to be in the world. I don't think the good Lord does, for He ain't got nothing to say about an editor in the Bible. I think the editor is one of the missing links you read of, and stayed in the bushes until after the flood, and then came out and wrote the thing up and has been here ever since. I don't think he ever died. I never seen a dead one and never heard of one getting licked."

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it is, but if an editor uses one he has to spell it.

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# Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

## Lesson for March 11.

### JESUS THE BREAD OF LIFE.

John 6:22-37.

Golden Text: "Jesus saith unto them, I am the Bread of Life" (Jno. 6:35).

Connection with last lesson: After feeding the five thousand and the resulting effort to make Jesus King, the disciples were sent back across the Sea of Galilee to Capernaum. The multitudes were also sent away and Jesus "went up into the mountain to pray." He was there alone the greater part of the night. In the meantime a storm had broken upon the disciples and the sea was tempestuous. Jesus appeared to them walking upon the stormy waters. He enters the boat; the wind ceases; they reach the shore. Sometime during the day in a crowded synagogue at Capernaum, Jesus delivers the discourse of the present lesson.

#### I. Seeking Jesus (vs. 22-26).

The five thousand and more who had been fed were seeking Jesus. Sure they were. No doubt about that. Some good sermons have been preached on verse 24—"seeking Jesus." The outline is very good: (1) Jesus sought. (2) Jesus found. But verse 26 spoils the sermon. Jesus' discernment of their motive is a sad commentary on human nature. "Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled." The Master seems to attach some importance to motives. Well, call this "cupboard-love," or "bowl-of-soup" interest in Jesus, if you will. It may be a sort of "mistake" relationship to Him. Maybe that is better than no interest at all. Such interest is far below that which sees in Him the Messiah-Savior. But it at least gives Jesus an opportunity to develop a higher interest in Himself.

#### II. The Discourse on the Bread of Life (vs. 27-71).

While the lesson proper extends only through verse 27, yet the entire discourse ought to be studied together with the lesson, extending through the entire chapter. It is a marvelously strong and faithful presentation of the spirituality of His kingdom, intended to lift materialistic minds away from the "loaves and fishes" plain into the mount of God where there might be true vision of the Bread of Life. The discourse falls into a series of dialogues: (1) That found in verses 26-40; (2) that found in verses 41-51; (3) that found in verses 52-59; (4) that found in verses 60-71. Read these dialogues separately and discover the successive stages of progress. "Each dialogue brings a new revelation and the effect of this progress upon His audience is marked, finally driving them away from our Lord to walk with Him no more, while the severity of the test brought forth from His disciples their strongest expression of faith in His divinity up to this time,"—Carroll.

Our space does not permit a consideration of the entire discourse. But three thoughts lie on the surface of the lesson proper which run through the entire chapter and around which other thoughts center. (1) Jesus Himself the Bread of Life; (2) faith in Him the condition of receiving the Bread; (3) divine drawing back of faith.

#### 1. Jesus Himself the True Bread.

The symbolic significance of the miraculous feeding of the five thousand and is seen in Jesus offering Himself as the Bread of Life. He begins with a rebuke of the motives prompting the multitudes to flock after Him. Their interest and labors are centered on bread that perishes. Their labors had rather been centered upon "meat which endureth unto everlasting life" (v. 27). The Jews evidently understood His claims to be the Messiah, but they demanded a new sign for vindication of His claims. What you did yesterday is a "tame affair" compared with what Moses did in the desert. You only gave us common loaves. Moses gave our fathers some sure enough good bread. He brought it down from heaven, too. Your common loaves came from "nobody-knows-where." And Moses did not even claim to be the Messiah, either. A greater sign is needed ere we believe you (vs. 30-31). Jesus isn't rivaling Moses but He corrects some false notions about the miracle in the wilderness. Moses did not give the manna; neither did it really come out of heaven. It was given only to satisfy physical hunger. But the "Father giveth the true Bread from heaven" which gives life to the world (vs. 32-33). "Lord, evermore give us this bread" (vs. 34). The veil of materialism is yet untaken away from their dull hearts. Evermore gives us loaves! loaves!! loaves!!! Then the startling announcement of Jesus, "I am the Bread of Life" (v. 35). Note the characteristics of this Bread.

First, it is He—not it—which came down from heaven. Heavenly in origin. Second, He is the living Bread communicating with men and imparting an eternal life-principle to them of whom it may be said, he shall not die but shall live forever (vs. 50-51). Spiritual death and life of course, is meant. Third, He is the Bread who perfectly and permanently satisfies all spiritual hunger and thirst. Fourth, this Bread is His flesh which He will give for the life of the world (vs. 51). In this statement Jesus brings before His hearers the tragedy of the cross.

Who is this making these strong claims for Himself? "Bread," heavenly in origin, containing an eternal life-principle, perfectly and permanently soul-satisfying, His flesh. The Jews were amazed at such claims and said, He evidently never came from heaven because they knew His father and mother (v. 42). The veil of materialism is yet untaken away from dull eyes and heavy ears. But some of the disciples saw, heard,

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The Baptists of Baltimore, Md., have launched a movement to organize a church and erect a building near Johns Hopkins University. The lot and building will cost approximately \$200,000. Some good laymen are backing the enterprise and much of the money is provided.



understood. They answer the question, "Who is this? When Jesus asks, "Would ye also go away?" "Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and know that Thou art the Holy One of God" (vs. 67-69).

2. The Bread to be received by an act of faith. Note the figurative expressions for this act: Eating the Bread; eating His flesh; drinking His blood (vs. 51, 53, 54). The Jews utterly failed to understand such statements. They were strange words upon the ears of the disciples. They failed to understand. They unquestionably mean a living, personal appropriation of Jesus.

Note other expressions where the figure is dropped: "Believing on Him," "coming to Him." These statements evidently sweep away any superficial relationship to Jesus Christ as wholly inadequate to personal salvation. There is the turning, the act involved in repentance; there is the trust, involved in living faith; there is the impartation of divine life, involved in the new birth.

3. Divine drawing back of faith. This fundamental truth stands out clearly and unmistakably in this lesson. Though Jesus presents Himself as the Bread of Life; though the appropriation of Him is to be done by eating His flesh and drinking His blood (the appropriation of Him by a living, personal faith), the individual will not, cannot come to Him apart from divine aid. "All that the Father giveth me shall come unto me" (v. 37). If any man shall come into living relationship with Him; he will be the gift of the Father. Note again in verse 44, "No man can come to me except the Father that sent me, draw Him." Strange, glorious truth! The individual coming to Jesus, the Father's gift to the Son; the coming of the individual to Him, the Father's gift to the lost sinner.

#### Teaching Nuggets.

1. As to "true Bread." What? Jesus Christ of the cross; of the empty tomb; alive forevermore. Why? He gives soul-life, satisfies soul-hunger, abolishes forever soul-death. The "royal fool" somehow fancied that his soul could be fed upon the products of the barn. "Thou fool" comes to every man who thus starves his soul.

2. As to motives. Is it a matter of importance why men seek Jesus? That depends on what they want. Is it loaves? Is it social standing? Is it popularity? Is it political preferment? Then I judge it matters little about the motive. Is it salvation? Is it soul-satisfaction? Then it matters much about the motive. Only a sense of the soul's need and Christ's ability to meet the need can reach the Bread of Life by faith.

3. As to coming to Him. What does it mean for anyone to come to Him? Not simply professing faith in Him; not joining the church in a "join-the-church" movement. But it means the soul's response by faith in the Son of God, to the supernatural drawing of God; "the being born again;" the being made a "new creature" in Jesus Christ.

#### MERIDIAN FERTILIZERS.

Elsewhere in this issue appears an advertisement of Meridian Fertilizer Factory. This progressive firm operates large factories at Meridian and Hattiesburg, Mississippi, and Shreveport, Louisiana, and manufacture the well known brands, "Meridian Home Mixture," and "Union Special Acid Phosphate." We are certain that all of our readers are familiar with the merits of Meridian Fertilizers. Mr. T. G. Sinclair, manager of the western branch of this concern at Shreveport, Louisiana, in a recent interview, when asked as to what he attributed the popularity of these brands in his territory, stated: "Our company has been in successful operation for more than thirty years and have endeavored during that time to give the farming public the very best grade of mixed fertilizers and acid phosphate that can possibly be manufactured. We have figures to show that one-fourth of all the fertilizers sold in the territory in which we operate is the Red Bag kind. Farmers who have used it never quit. We have merchant customers on our books who have been using our brands continuously for more than twenty-five years. We attribute these flattering endorsements of Meridian Fertilizers to the fact that it has always been the policy of our company to give full measure in plant food in all of our brands."

#### BAPTIST MEN'S CONVENTION AND LAYMEN'S MISSIONARY MEETING.

M. E. Dodd, D. D.

All the affairs of the Baptist Men's Convention of March 6th-8th are shaping up first-class. The subjects to be discussed are as attractive as the speakers which have already been announced to discuss them. Such subjects will be presented as "War and Foreign Missions;" "Enlisting Big Business Men;" "Spiritual Blessings of Tithing;" "The Call of the King to Kingdom Men;" "Voices from the Pew," by one of the South's most eminent laymen; "Personal Soul Winning;" "The Layman and the Sunday School;" "The Layman and the Prayer Meeting;" "The Layman and the General Denominational Meetings;" "Christian Citizenship," etc.

These and numerous other subjects covering all phases of individual Christian life, denominational activities and world religious movements will be discussed in carefully prepared addresses, personal experiences and testimonies.

The pastor who fails to come to this meeting and bring one or more of his laymen with him, will lose the opportunity of a life time to quicken the life and activities of his own church and forward the cause of our good Savior.

A large number of registrations have already been sent in, and indications are that the attendance will be very large. Send your registration with one dollar as registration fee, which will be the only financial obligation of the convention, to Secretary J. B. Moseley, Box 16, Shreveport, La.

Make your hotel reservations by addressing D. P. Eubank, Box 16, Shreveport, La., or by addressing the hotels direct. The leading hotels are The Youree, headquarters; The Colonial; The Caddo; The Inn and the Kenova.

M. C. Vick resigned the charge of the church at Yazoo City last Sunday morning. He has done faithful work here for several years. It is not stated what his future plans are. We would be sorry to see him leave the State.

A large number of friends and brethren sympathize with Dr. Ben Cox, of Memphis, as he mourns the tragic death of his father, who lived in Arkansas. It was supposed that robbers took his life in search of money. May His grace sustain the sorrowing ones.

Dr. John Jeter Hurt, pastor of the First church, Wilmington, N. C., preached two weeks at a mission sta-

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## DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

### MRS. WISIE SMITH RUSH.

The immortal spirit of Mrs. Wisie Smith Rush, beloved daughter of Mr. and Mrs. W. F. Smith, Sr., of Magee, Miss., has gone back to God.

The deceased was born June 15th, 1883, in Lincoln county. At the age of 13 she made a public profession of faith in Christ and joined the Philadelphia Baptist church at Caseyville.

In 1907 she was happily married to Mr. J. W. Rush, who preceded her to the heavenly home seven years ago.

The cold hand of death took her from us the 13th of February, 1917, and on the 15th day of February her body was laid to rest by the side of her husband in Hattiesburg, there to await the second coming of her Lord and Master, whom she loved and adored.

After having risen from the old life to walk in the new, she immediately heard the call of her Master to a life of service. Knowing that she could not successfully meet the duties and responsibilities incident to this call, without equipment, she set about to make this preparation. Her school equipment consisted in spending three years in Blue Mountain College, one year in Hillman, graduated in Franklin, Tenn., took two post-graduate courses in Chicago and Blue Mountain, respectively; after which she took the teacher's course in Louisville, Ky.

This trained mind and pure Christian heart was placed without reservation on God's altar to be used in His kingdom work.

She begun her work in Magee by organizing the Sunbeams, then with the assistance of her loving mother, the W. M. U. was organized. She was especially fond of children, consequently the greater part of her time was spent with them. They loved her almost as they would a mother. She was so kind and loving and patient, they could not help but love her.

As primary teacher in our public school, her equal will be hard to find. As her pastor I feel most keenly the loss of her as superintendent of the primary department of our Sunday School. She touched this work with a master hand, and received immediate response. The little ones loved her so dearly they counted it a great joy to gather about her every Sunday morning to receive the instruction and blessings she would give them.

Besides leaving her many, many friends, both old and young, rich and poor, to mourn her departure, she leaves a heartbroken father and mother, three loving sisters and one brother. But saddest of all, she left three bright and beautiful little girls to fight the battle of life, without her love, leadership and counsel.

We will all miss her, but we shall never forget her; she cannot come to us, but we can go to her. Sleep on,

thou dear servant of God, until the coming again of our Master, and then your loved ones and friends will meet you, never to part again.

Her devoted pastor,  
S. W. SPROLES.

Magee, Miss.

### Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless Child Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

### MRS. MARSHALL HOLLADAY.

Whereas, it has been the privilege of the Woman's Missionary Society of the Newton Baptist church to have as a loyal and efficient member, Mrs. Marshall Holladay, and

Whereas, it has pleased God to call her from our midst. We bow in humble submission to the will of Him, who doeth all things well, for

"How sweet the rest, after faithful, loving service!

How great the reward with Jesus as her work is done and the victory won."

Therefore, be it resolved, that the removal of such a bright and useful life will prove a great loss to our society and the church.

Resolved, that her kindly counsel, absolute unselfishness and noble example will be held in loving remembrance.

Resolved, that to the heartbroken husband, little son and other loved ones, we extend our sincerest and deepest sympathy and commend them to the Great Physician, who alone can comfort and heal their wounded hearts.

Resolved, that upon a page of our Record, this application be inscribed and a copy be sent the bereaved husband.

MRS. W. W. CROSS,  
MRS. J. P. MILEY,  
MRS. F. D. GIBSON,  
Committee.

### LADY TELLS SECRET.

A well known lady gives the following recipe for gray hair: To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off. Adv.

### ELDER J. L. FINLEY.

After an illness of several weeks, and surrounded by his beloved family of wife and six children, this man of God and minister of Christ passed peacefully away from his earthly home in Gulfport and into his home in heaven, February 25, at 2:10 a. m. Funeral services were held in the First Baptist church in Gulfport, and his remains were laid to rest in Evergreen Cemetery, there to await the coming of the happy resurrection morning.

Brother Finley was well known in many parts of our State, especially in Southeast Mississippi, where he labored in the gospel for so many years as pastor of churches and as a

## TO DARKEN HAIR APPLY SAGE TEA

Look Young! Bring Back Its Natural Color, Gloss and Attractiveness.

Common garden sage brewed into a heavy tea with sulphur added, will turn gray, streaked and faded hair beautifully dark and luxuriant. Just a few applications will prove a revelation if your hair is fading, streaked or gray. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get a 50-cent bottle of Wyeth's Sage and Sulphur Compound at any drug store all ready for use. This is the old time recipe improved by the addition of other ingredients.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur Compound, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and, after another application or two, your hair becomes beautifully dark, glossy, soft and luxuriant.

This preparation is a delightful toilet requisite and is not intended for the cure, mitigation or prevention of disease.

## BOILS

Carbuncles, Felons, Sores can be quickly relieved by using

## CARBOIL

Salve. Kills pain in five minutes. Repeated applications effect cure. If your dealer can't supply you, send 25c to Dept. B., Spurlock-Neal Co., Nashville, Tenn.

## PILES Don't Be Cut

Until You Try This Wonderful Treatment. If you have piles in any form write for a FREE sample of Page's Pile Tablets and you will bless the day that you read this. Write today.

E. R. Page, 430 Main St., Marshall, Mich.

## CLEAN WHITE TEETH



with hard and healthy gums means general good health. Animal and vegetable parasites upon the teeth and gums cause decay of the teeth and very often cause serious illness. Too much care cannot be taken in keeping the teeth perfectly clean and free from parasites. Microscopic examinations show that only those who use saponaceous dentifrice are free from animal and vegetable parasites.

BROWN'S CAMPHORATED SAPONACEOUS DENTIFRICE removes all parasites and tartar, strengthens and relieves soreness of the gums and teeth, makes gums hard and healthy, preserves the teeth, keeping them clean and white, and sweetens the breath. It is highly commended by dentists as absolutely safe.

Price 25c a jar. For sale everywhere. Curtis & Brown Manufacturing Co., (Limited), Proprietors, 215-217 Fulton St., New York, N. Y. Send five 2c. stamps for a full set of 7 costume Paper Dolls of All Nations.



missionary of our board. His many friends will join us in heartfelt sorrow over the loss of one we loved so well and held in such high esteem, while we all join in hearty sympathy with his beloved family in the loss of a devoted husband and affectionate father.

Dear Brother Finley finished the work God gave him to do, and he rests from his labors, and his works will follow him. Farewell, dearly beloved, till we meet again.

O. D. BOWEN.

Gulfport, Miss.

MRS. CARRIE STEPHENSON SIGLER.

After several months of serious illness, this good woman, the wife of Deacon Paul D. Sigler, fell on sleep at noon, February 16, 1917. A devoted household and capable physicians joined with her in a strenuous fight against the Grim Reaper, but his hand could not be stayed.

During the months of her illness she suffered almost constantly, and oftentimes intensely. However, she bore it with such Christian fortitude that her nearest friends did not realize, until the last, the seriousness of her condition.

Although kept away from God's house, she continued interested in His work. Oftentimes she assured her pastor of her readiness to go; yet, at the same time, she earnestly desired to be restored to health that she might again be active in His service.

She was conscious unto the end, and while the suffering was intense, and she begged for help, it was never in a complaining mood. Meanwhile she spoke parting words of love and encouragement to those she was leaving behind.

We buried her beside her father, in the little cemetery near her old home. No! not her. It was only the beautifully moulded temple in which she lived; through which she manifested her charming personality; and with which she rendered noble service unto her fellowman and unto her God. She lives. Her life abides in the lives of those she touched, and her spirit abides in the company of the redeemed.

In her going the community lost a builder and a friend, the pastor a sympathetic helper, her family a thoughtful and helpful daughter and sister, her home an inspiring and devoted wife and mother, and the cause of Christ on earth an ardent and efficient laborer. She has gone into the reward of her labors.

We shall miss her, but we shall not pine. Rather, catching the inspiration of her life, we shall strive to do more faithfully the work committed to our hands, ever looking unto the coming of our King and the reunion of His children in the "mansions not made with hands."

May the God of grace administer healing balm to every bleeding heart and strength to every drooping spirit.

BRYAN SIMMONS.

Morton, Miss.

MISS HATTIE A. DIXON.

The subject of this sketch, Miss Hattie A. Dixon, was born November

28, 1881, in Clinton La. She was reared at Olio, Amite county, Miss., in the schools of which county she was educated, graduating from Liberty College in 1899; after which time she devoted her life to teaching. When only a child she was converted and united with the Ebenezer Baptist church, of which her frangfather, Rev. Thomas Lansdell, was for many years pastor. She died December 16, 1916, in San Antonio, Texas, where, for the sake of her mother's health, she and her sister, Miss Willie Dixon, secured a home during the summer of 1913.

This is merely a sketch, and the most worth-while things are left untold. It is not where one is born and educated and dies that means most—it is how one lives. The writer, who was for two years her pastor, gladly bears testimony to the gracious and Christ-like influence which she ex-

erted wherever she taught or lived. Her gentle, beautiful life was a benediction to her pastor, and an inspiration to her pupils and friends. The influence of her life cannot be reckoned here. Her life story cannot be fully told now. When all the noble purposes which she inspired in other lives have been proclaimed from the heavenly record, then we may know. She is not dead even to this world of ours, for she lives again in the lives of hundreds of little children and young people, whose hearts were turned God-ward by her beautiful example.

Together with her friends and loved ones, both in Mississippi and in San Antonio, we cherish the hope of a reunion beyond the tomb.

CHAS. F. ANDREWS.

Rockdale, Texas.

# IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

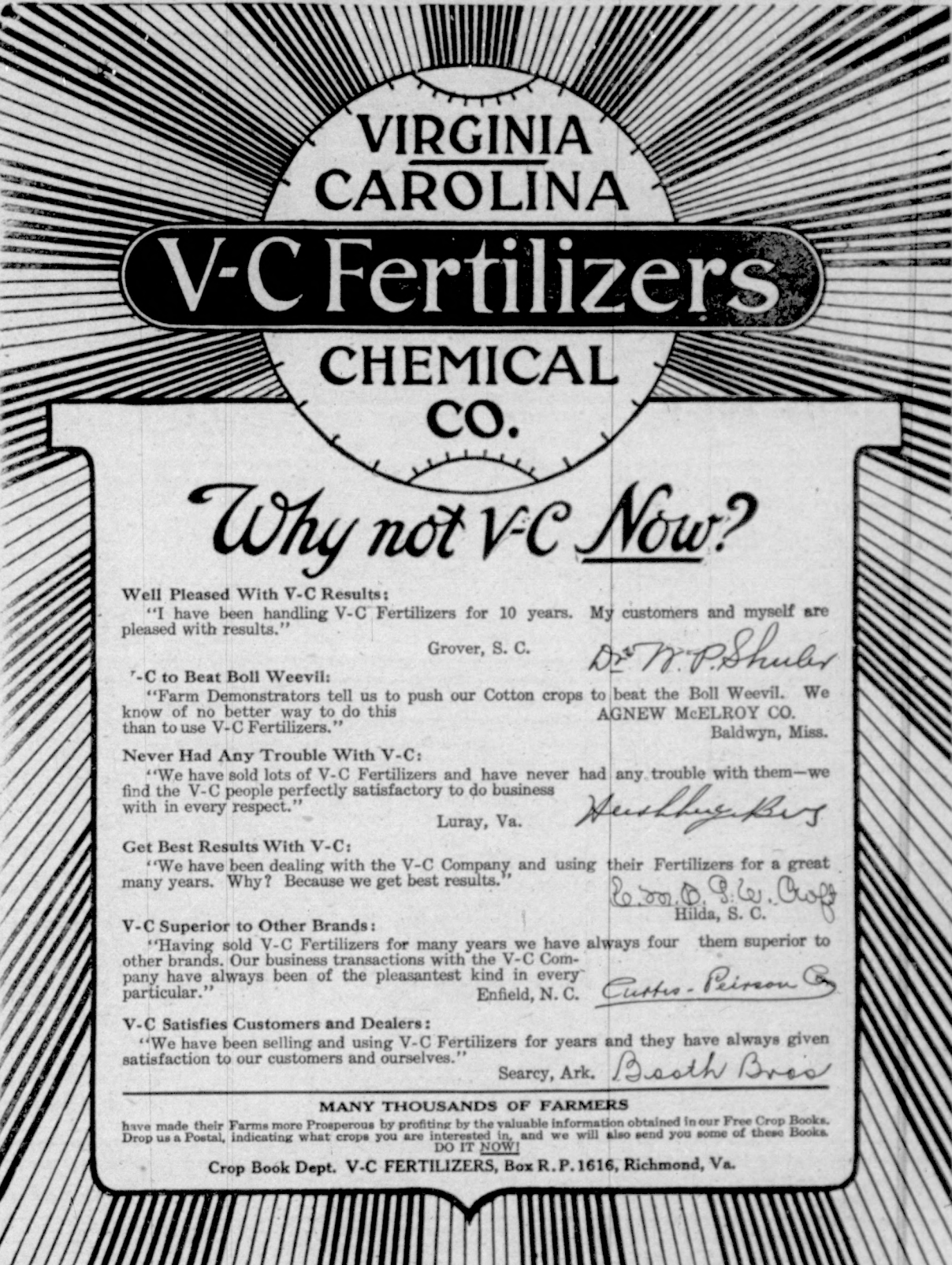
Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups. ©

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## NEWS IN THE CIRCLE

MARTIN BALL

Rev. J. A. Davidson goes from Camden, S. C., to the First church, Selma, Ala. He is a strong preacher, a prudent, practical pastor and will surely succeed.

Pastor T. C. Jester has resigned the pastorate of the First church, Balinger, Texas, to do some special work in the Southwestern Theological Seminary.

The Biblical Recorder says, "In Wilkes county, N. C., alone there are five more white Baptist churches than in the State of Maryland." One way that looks good, and the other way not so good.

This has been a fine year for the First church, Anderson, N. C. Pastor John E. White says it is the best year's work of all his experience as a pastor. Over \$80,000 raised for all purposes. Many additions.

Dr. C. C. Brown, of Columbia, S. C., says, "Open communion, while held to by individuals here and there, is not the practice of any church in South Carolina. Pulpit affiliation prevails all around."

Georgia and Texas are in special campaigns for their educational institutions. Shall we go to New Orleans and find the old-time Bible line, which we have hung to so long, neglected and trailing in the dust?

Rev. Fleetwood Ball, who is now at Biloxi for recovery from a severe illness, is to be the director for a school of ministers to be held at Chesterfield, Tenn., March 19-22. A great time is contemplated.

Dr. Preston Blake, who has rendered such signal service as pastor of the South Side church, Birmingham, Ala., has accepted a call to the First church, Richmond, Ky. It will not seem like Birmingham without Blake.

We were grieved to learn of the sudden death of Brother E. E. Thornton, of Houston, at five o'clock, Thursday, the 22nd. He has lived a useful life, serving some of our best churches as pastor. We extend the sorrowing family our sincerest sympathy.

The trustees of Ouachita College, Arkadelphia, Ark., have launched a campaign for a \$400,000 endowment fund. The General Board of Education gives \$100,000 on condition that the State raise the other \$300,000. Things look bright in Arkansas.

Editor Holt, of the Florida Baptist Witness, thinks the freeze in Florida has not done the damage that was feared. Much of the orange crop had been gathered. The remaining crop has been injured in some places, in others not seriously affected.

Pastor A. M. Bennett, of Ft. Myers, Fla., has been called to Lake City. The Ft. Myers church declined to accept his resignation and have taken the matter up with the Lake City church. It occurs to us that Brother Bennett should settle a matter of that kind himself.

The ladies requested the Baptists of Louisville to give \$30,000 to the building of the house for the Woman's Missionary Training School. In a splendid way they raised \$31,500. They lack now about \$50,000 of having the \$150,000 they need.

Prof. H. C. Irby, for many years professor of mathematics in Union University, passed to his heavenly reward last Sunday. He was one of the pillars of the First church, Jackson, Tenn. A great, good man in Israel has fallen. He died in Lakeland, Fla.

In a beautiful note written by Col. C. C. Staughter, of Dallas, Tex., to his pastor, Dr. Geo. W. Truett, he gives \$20,000 to the fund of a quarter of a million dollars Texas Baptists are now raising for their schools. Col. Staughter has passed the four-score mark and is very feeble.

We rejoice at the prosperity of Union University, Jackson, Tenn. The enrollment is fine and there are about eighty students preparing for the ministry. Young men go out from this institution feeling the impress of such men as Pendleton, Graves and Eaton. Dr. G. M. Savage is at the helm.

## EXCHANGE YOUR OLD BODY FOR A NEW ONE.

You can do it in three weeks and thereby renew your health. This article is written by a physician who has seen it demonstrated in numerous cases and explains how it is done.

Listen: If your weight is one hundred and thirty-five pounds your body contains eighty pounds of water, for, according to standard medical books, the human body contains sixty-seven and one-half per cent of water. Now disease is invariably caused by impurities which we call poison, and these are readily dissolved by the right kind of natural mineral water. Drink ten gallons (eighty pounds) of Shivar Mineral Water (use no other water for twenty-one days), and you will have exchanged your old body for a new one, so far as the soluble part of it is concerned. The impurities will be dissolved and pass away. If you suffer with dyspepsia, indigestion, sick headache, rheumatism, gall stones, kidney or liver disease, uric acid poisoning, or other conditions due to impure blood, accept Mr. Shivar's liberal offer which appears below. Read the following letter carefully; then sign and mail it: Shivar Spring,

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Gentlemen:

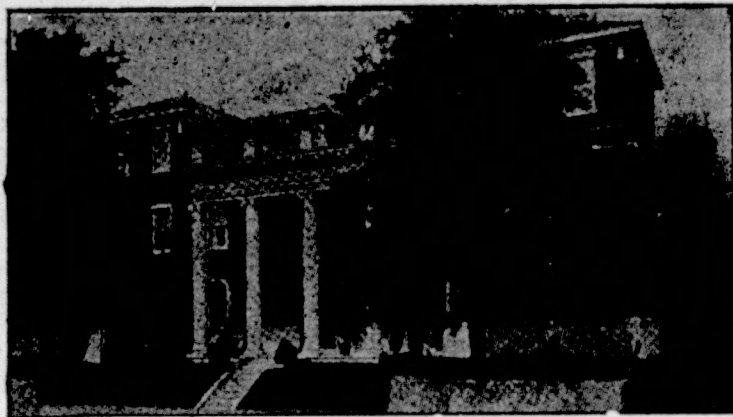
I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

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(to distinctly)



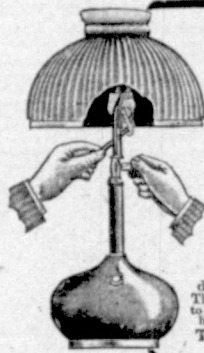
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Latest arrival in the Coleman Air-O-Lite family. No torch needed. Lights with common matches like any plain oil lamp. Makes and burns its own gas from ordinary gasoline giving a brilliant, steady, white light of 300 candle power or more than 20 oil lamps. Much brighter than the brightest electric light, safer than the safest oil lamp and cheaper than the cheapest candles. Here is freedom from flicker, freedom from dirt, grease, smoke or soot, freedom from trimming wicks and daily filling. The genuine Quick-Lite Lamp needs filling on an average only once a week.

### SAFE—First, Last and All the Time

The Coleman Quick-Lite is not only a beautiful lamp for any home, and very brilliant, but is absolutely safe. No danger if tipped over. The fuel can't spill—there is no danger of fire or explosion. The astonishing success of the Coleman Quick-Lite has induced imitation. Be sure to see that the lamp or lantern you intend buying is a genuine Quick-Lite. If your dealer does not handle, write us direct. Dealers and agents wanted everywhere.

THE COLEMAN LAMP CO., 46 N. St. Francis Ave., Wichita, Kans.

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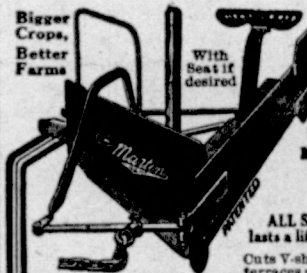
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